

# THE SPIRIT *of* MISSIONS

A Greeting to the Church

James DeWolf Perry, D.D.

*Presiding Bishop*

Royalty Visits St. Luke's, Tokyo

*Rudolf B. Teusler, M. D.*

Honolulu Revisited

*John Wilson Wood, D. C. L.*

On the Yukon with the Pelican

*Peter Trimble Rowe, D. D.*

Human Need in New Mexico

*Ross R. Calvin, Ph. D.*

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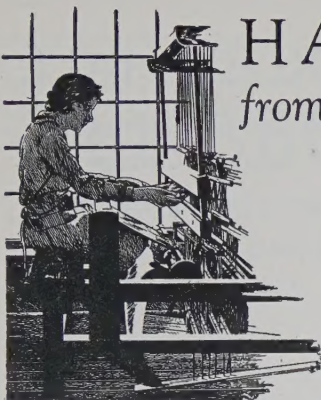
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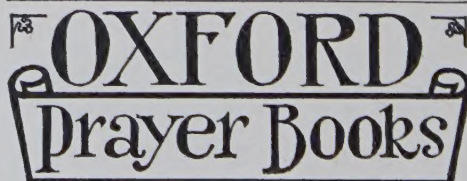
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# The Spirit of Missions

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OUR NEW PRESIDING BISHOP  
*The Right Rev. James DeWolf Perry, D.D.*  
*Bishop of Rhode Island since 1911*



# THE SPIRIT OF MISSIONS

VOLUME 95

MAY, 1930

NUMBER 5

## New York First to Hear Presiding Bishop

Church unity and sympathy for sufferers in Russia are keynotes of Bishop Perry's first sermon in the Cathedral of St. John the Divine

*By the Right Rev. James DeWolf Perry, D.D.*

*Presiding Bishop and Bishop of Rhode Island*

*I SPEAK concerning Christ and the Church.*—EPHESIANS v:32.

THE GOSPEL ACCORDING to St. Paul, as we may call the Epistles, antedated all the other documents of the New Testament. It was the first word in the conquest of faith which made human speculation captive to the mind of Christ: it was the last word in the statement of God's revelation through His Son. To-day, after nineteen centuries it has survived all schools of thought and still stands unanswered and unrivalled as a philosophy of life.

A futile effort, in the name of simplicity, has been made to bring the teachings of St. Paul into conflict with the narrative of our Lord's life, and to substitute for them the statements of the Sermon on the Mount. It is a serious mistake. The great apostle never strays from the precepts of the Master nor does he depart at any point from the mystic vision of St. John. "That which was from the beginning, which (as the Evangelist had said) our eyes have seen and our hands have handled of the word of life," St. Paul followed in all its implications to the end. The relation, which Christ had revealed, between the soul and God was applied in the Epistles to the manifold relationships of life. The function of the philosopher, as of Daniel or of

Socrates, has been always to state questions. He takes the vague inquiries which are groping unconsciously for utterance and gives them voice. The prophet on the other hand is he who lifts these problems from the levels where they seek expression and solution into a higher, a spiritual place, where in a light transcending human thought they solve themselves. As one saw the morning mists at dawn today caught up by the sun's rays into an atmosphere which transfused and dissolved them, so at the prophet's word the thoughts of men are translated into the wisdom which is of God. Here may be found the secret of Christ's power over the problems which came to Him for judgment. They had from Him no answer in the terms on which His verdict was awaited. Always He turned attention from the stumbling thoughts and the conflicting wills of men to another wisdom and a higher will; always from the kingdoms which the minds of men were building to the Kingdom where the mind must be reborn; always from the things of Cæsar to the things of God. So with St. Paul, the interpreter of Christ to every age. There is no subject of vital concern to the world of our time or of any time which falls outside his Gospel. Each of them is brought to the test of a single criterion. Whatever incidental questions may occur, pale into insignificance as

## THE SPIRIT OF MISSIONS

they are caught up into the all important issue concerning "Christ and the Church."

Think for a minute how inevitably that central theme so briefly yet so clearly stated by St. Paul governs every experience that matters most. He declares it first as bearing upon the integrity of family life. In the chapter we have quoted the principles which enter into the marriage relationship are unfolded. He does not disregard the difficulties nor dismiss them with an arbitrary dictum. Neither does he leave them to the judgment or the whim of worldly wisdom. "A great mystery," he says of them, but then goes on to show the only possible solution as this is to be found in the relationship between mankind and God. The inviolability of marriage may be argued pro and con forever and without effect so long as the home is regarded as of individual right, a purely human institution. Outside the purposes of God as these are learned through Christ there can be no ground for the sanctity of marriage. It is subject then to sheer expediency. Only when we can look farther and see the age-long struggle between a conception of society veering with the change and chance of moral fashion and on the other hand a Kingdom of God on earth, does the character of marriage become clear, a sacrament, "ordained by God Himself signifying the mystical union between Christ and His Church."

The subtle theories and experiments, working now to poison the modern mind and loosen the bonds of domestic loyalty and purity, indicate not so often conscious antagonism to the home as they show a wilful ignorance of the divine issues that are at stake. The correction of the evil will never be accomplished by legislation nor prohibitive decree, but by the persistent declaration of the ideal for which the Church is finally responsible and the witness to it borne by the family of Christ. Let us make up our minds to this: short of the judgments of God there is no solution to be reached for the problems which are pressing on the world today. An extreme instance of the fact appears now in scenes which fill the heart

with horror and foreboding. One need only watch the havoc wrought in Russia to know the outcome of a struggle which ignores eternal issues for the sake of an immediate selfish victory. The blow aimed by a nation against its most sacred tradition, its spiritual heritage, is the culmination of an effort to order the affairs of this world with utter scorn for the things that are of God. From blindness of soul to madness of purpose was an inevitable step. The dreadful consequences of it demand not only our condemnation and resistance; they are there for us to take deeply to heart as well. The hand-writing on the wall of ancient empires in the East needs no prophet to expound, and the warning is as clear and as inexorable for our western world: The nation which builds upon material foundations alone shall perish. It is as true of one people as of another. The work of sacrilege begins when the heart of a people turns from the God of love to serve the gods of gain. Then whether the sin is consummated in the destruction of the tangible houses of God or against temples that are not made with hands (the dwelling place of God within the soul) the spiritual implications are the same. Let us remember that the evil may not be prevented nor corrected by the substitution of one form of government for another. The warfare is to be waged not between principalities and powers but between the law of God and the rulers of the darkness of this world. In striving for national ideals or for right relationships between the nations, we deal not with policies and laws, we speak concerning Christ and His Church. Never until the issues which are so bitterly engaging the minds and wills of the nations are translated into terms of pure religion shall the kingdoms of this world become the kingdoms of God and of His Christ. In this conquest we shall avoid entanglement between organized Christianity and politics if there be such courage on the Church's part as will demand in no mistaken terms an allegiance to Christ which will supersede and will transfigure our citizenship on earth.



## A NEW PRESIDING BISHOP IS ELECTED

But there is more. The responsibility comes still closer home to us as Christians. If ultimate spiritual issues are to constitute the message of the Church they must become as well the habit of the Church. We may hope to turn men's minds to Christ for the solution of their problems only when the household which bears the name of Christ is bound together in singleness of purpose and of faith. We may say of unity in the membership of Christ's body as St. Paul said of the human family, "This is a great mystery." It cannot be asserted by an easy gesture or achieved by thoughtless measures. Much less can it be complacently abandoned as an impossible ideal. Of one thing I am sure, that the reunion of Christendom will result inevitably from a belief in Christ so uncompromising, a worship of Christ so rich in expression, such a whole-hearted service of Christ as to reflect Him in all the fulness of His Godhead. The best contribution to the cause of unity which can be made by any one branch of the Church is to fulfill this ideal in its own life, and thus secure a unity within its own household. Let us have done with partisan conceptions of Christian discipleship. Our allegiance is

given not to a school of thought, not to a group of congenial minds within the Church, but to the whole body of Christ, as bequeathed to us in the rich heritage of faith and order through the ages. These are great mysteries. In the presence of them let us stand in awe, and sin not—sin not by closing any avenue through which the truth has been revealed—beyond the capacity of any one to comprehend it or explain it. Let us secure our loyalties by giving them to our Lord alone.

A heart hungry world of men who are weary of the trivialities which have confused their way, impatient with the petty questions which divide them and the fears which weaken them, look to Christ and to His Church for the only leadership which can avail.

The difficulties are more great, the issues more momentous than ever in the past.

Let no misgivings daunt the heart, no unworthy compromise obscure the goal.

The voice which bids us forward is as clear as when He gave His great commission. His power has never failed. We shall not be unfaithful to Him in the hour of opportunity.

## A New Presiding Bishop is Elected

THE RIGHT REV. James DeWolf Perry, D.D., Bishop of Rhode Island, was elected Presiding Bishop of the Church by the House of Bishops, March 26, in special session at Chicago. Bishop Perry succeeds the late Bishop Anderson and comes to his high task after long familiarity with the missionary and administrative problems of the Church. A blizzard of extraordinary proportions swept into Chicago on the day preceding the election, and there seemed a possibility that no quorum of the House would be able to defy cold and wind and snow which delayed all traffic and brought every form of outdoor activity in the city to a standstill. Fortunately, however, most of the bishops were well on the way to Chicago before winter played this prank, and eighty-nine gathered in St. James' Cath-

edral for the Holy Communion and the immediately following election.

The House was called to order by the Senior Bishop, the Right Rev. William Andrew Leonard, D.D., Bishop of Ohio. Bishop Leonard nominated the Right Rev. Frederick F. Resse, D.D., Bishop of Georgia as temporary chairman. He was unanimously elected first as temporary chairman, and subsequently as Vice-President of the House of Bishops.

Despite a somewhat reduced attendance the House voted to adhere to the rule that election be by a constitutional majority. It was thus necessary for election that sixty-eight votes be accorded.

An informal ballot seemed to narrow choice to Bishops Burleson, Perry, and Gailor. After the second ballot Bishop Gailor withdrew his name, and after the

fifth ballot Bishop Burleson in addition to withdrawing, asked that the numerous group who were voting for him change their allegiance to Bishop Perry. On the sixth ballot Bishop Perry received sixty-nine votes, one more than the necessary constitutional majority, whereupon his election was made unanimous by the House. Bishop Perry was escorted to the chair by Bishops Stires and Burleson, while the entire gathering stood and joined in singing the Doxology.

The new Presiding Bishop attempted no formal address, but briefly declared first that he proposed to stress the spiritual aspects of his office and that he would not undertake to serve for his brother bishops but with them. He urged not only coöperation, but constant constructive criticism. He also paid a grateful tribute to Bishop Burleson for his services to two successive presiding bishops, and to the Church throughout two interregnums, and nominated Bishop Burleson as his Assessor. The nomination was unanimously confirmed.

Four new bishops were introduced to the House: The Bishops of Wyoming and

Marquette, and the Bishops Coadjutor of Fond du Lac and Western New York.

The following resolution against religious persecution in Russia, introduced by the Bishop of New York, was passed unanimously:

*Resolved:* That this House of Bishops utters its solemn protest against the religious persecution in Russia which shocks the moral sense of the civilized world, and that we call upon the clergy and people of the Church to lift up their prayers to Almighty God for those, of all faiths, who are suffering for their religion, and also for those who are inflicting these wrongs upon their fellow men, that they may be shown the light and may be brought to repentance for these deeds.

The House, by unanimous vote, decided to modify the rule of secrecy which governs much of its proceedings. It was decided to make the results of balloting known to the public through the Department of Publicity of our National Council. Experience in the past has proved that the secrecy barrier has often resulted in incomplete and gar-

bled reports of the proceedings of the House and the change is expected to eliminate this situation in the case of business having legitimate public interest.

## About Bishop Perry

**JAMES DEWOLF PERRY** born at Germantown, Pennsylvania, October 3, 1871, the son of the late Rev. James DeWolf Perry, D.D., and Elizabeth Tyson Perry.

Graduate Germantown Academy, University of Pennsylvania (A.B., 1891), Harvard (A.M., 1892), Episcopal Theological Seminary (B.D., 1895).

Ordained deacon by Bishop Whitaker, 1895; priest by Bishop Lawrence, 1896.

Served rectorates Christ Church, Fitchburg, Massachusetts; St. Paul's, New Haven, Connecticut.

Consecrated Bishop, January 6, 1911, by Bishops Tuttle, Lines, and Vinton.

Married Miss Edith Dean Weir of New Haven, 1908. They have two children, James DeWolf Perry, jr., sophomore in Harvard College, and John Weir Perry, Kent School, Kent, Connecticut.

Member of the National Council, representing the First Province.

Other distinguished services include: Chairman, Executive Committee, Church War Commission; Chief of Red Cross Chaplains, overseas; Chairman, Committee of Ecclesiastical Relations of the National Council; Vice Chairman, under Bishop Brent, Commission on the World Conference on Faith and Order; Chairman, National Council Committee on Coördination and Economics, now engaged in reorganization already bearing notable results.

Will maintain New York headquarters, dividing time between the Church Missions House with a residence in the Gramercy Park Hotel, and the Episcopal Residence, Providence, Rhode Island.

Bishop Perry will attend the Lambeth Conference; lay the cornerstone of the new Cathedral at Aberdeen, Scotland; and during September will visit our Churches in Europe.





THE PELICAN ARRIVES AT TANANA

## Five Years on the Yukon with the Pelican

Carrying passengers, towing logs, running a saw-mill are all in the day's work of the *Pelican*, the Church's most useful bit of machinery in Alaska

By the Right Rev. Peter Trimble Rowe, D.D.

*Missionary Bishop of Alaska*

IN 1925, THE *Pelican*, only launch and flagship of the Church in Alaska was built by Captain Nick Nicholson, who has been its commander since first it floated on the waters of the Yukon, whether engaged in carrying me on my long journeys to the outermost posts of the Church, towing logs to build a mission, or carrying the sick and wounded to medical assistance.

The *Pelican* is a flat-bottomed scow model with eleven-foot beam, forty-nine feet over-all, and with a tonnage of approximately five tons. It is powered with a thirty-five-horsepower heavy duty Speedway engine and has a speed of eight miles per hour in slack water. Against the current of the Yukon, it can make four miles per hour. When running down stream with the five-mile current, the *Pelican* makes fifteen miles per hour.

As equipment, there is a scow of three tons capacity that is used in transporting the tractor, portable sawmill and other necessary equipment. There are sleeping

quarters for a crew of four and a cook.

The first trip of the *Pelican* was to take a load of gasoline and supplies from Nenana to Fort Yukon, a distance of approximately five hundred and fifty miles. The work at hand was the construction of new buildings to take the place of the mission that had been burned down the previous winter. It was the intention when the *Pelican* arrived at Fort Yukon to land the supplies and turn the ship over to me for my annual round of calls, while Captain Nicholson remained at Fort Yukon and began the construction of a new mission.

Upon arrival it was found that the sawmill at Fort Yukon had outlived its usefulness and would no longer function. There was an old mill there that had been abandoned, and after looking the situation over, Captain Nick came to the conclusion that with power, he could patch it together and get out his lumber. The only power available, however, was the engine on the *Pelican* and if he used that, I would

## THE SPIRIT OF MISSIONS



LOGGING AT ST. MARK'S MISSION, NENANA

*The engine of the Pelican is here operating the tractor, getting out the logs for the Betticher Memorial Dormitory, which was burned to the ground last January*

have to find other methods of transportation for my trip.

All angles were carefully considered. The building of the mission seemed of the most importance. It was decided to take the engine out of the *Pelican*, hook it up to the old sawmill and begin construction on the mission at once. I hired a small open gas boat and started down the Yukon. At Tanana I took passage on the government steamer and made as many calls as was possible while the *Pelican* engine was getting out the lumber for the Fort Yukon construction.

Logs were cut and floated down to the building site, squared off on three sides for the walls and ends. The rough and dimension lumber was all cut, and by mid-summer the work was well under way. The doors and finishing lumber had all been shipped in from the outside, and by the time the building was ready to be finished off, this material was at hand.

The mission building at Fort Yukon is a two-story structure with five good sized rooms on the first floor, and seven rooms and a fine big bathroom on the second floor. The attic has been made into a dormitory. This is Dr. and Mrs. Grafton Burke's residence.

As an indication of the need of immediate construction after losing the original mission, it might be well to state that Mrs. Burke cares for twenty-seven native children. The work of construction took the entire summer and it was completed and ready for occupancy on October 3, 1925. The next day the *Pelican* started on its return trip in a blinding snow storm. It was zero weather and six days after the last steamer had left Fort Yukon for winter quarters. On this trip, the *Pelican* just beat the freeze-up into her home port of Nenana, where she was hauled out of the water and placed in winter quarters.

In the spring of 1926, the construction was started on St. Mark's Mission at Nenana. During the winter the tractor and dog teams had been used in getting out logs, both for lumber and construction, and in the early spring, as soon as the break-up occurred, the engine was again taken out of the *Pelican*, hooked up to the sawmill and the work of making lumber for the summer's construction started. The little improvised sawmill was rushed almost day and night in order to get sufficient lumber ahead to keep the carpenters busy after the engine would have





LOGGING FOR ROWE HALL, TANANA

*The Rev. A. G. Fullerton, a deacon, in charge of St. Paul's Mission, Eagle, is at the G-pole. Rowe Hall is a home and school for young and orphaned Alaskan children under the direction of Deaconess Harriet M. Bedell*

to be reinstalled in the *Pelican* to take me on my annual trip. This was done, and early in July the *Pelican* again started out with a native crew, taking me from Nenana down to Tanana, then on to Koyukuk, Alatna, and St. John's-in-the-Wilderness, returning to Koyokuk and Nulatto and on to Anvik.

After making this trip, arriving at Tanana five hundred miles up the Yukon, the *Pelican* was called on to take a young native boy up to Fairbanks to the hospital. The boy had suffered what later proved to be a fatal shot while cleaning a rifle. No sooner had the *Pelican* landed the boy than the engine was again removed, connected up with the sawmill and the work of getting out the remaining lumber resumed. This construction was rushed to completion that autumn and the mission occupied by Christmas. The local staff moved in during one of the worst blizzards of the year with the thermometer forty below zero.

The Betticher Memorial Dormitory at St. Mark's Mission was shaped like the letter H with two main buildings and a connecting building of squared logs. (Since this article was written a fire on

January 23, 1930, destroyed this building. See February and March *SPIRIT OF MISSIONS*, pages 84 and 181 respectively.)

In the spring of 1927 the *Pelican* engine was used for sawing the logs and lumber to be used in the construction of a new church and schoolhouse at Nenana. These buildings, as are all of the other buildings that have been erected by the Church in Alaska, are of heavy logs, squared on three sides, strongly and substantially built. This type of construction makes for a warm, comfortable building that will last for years and conforms with a distinctly Alaskan style of architecture.

The new church has a seating capacity of approximately one hundred. The pews were made in Fairbanks of Alaskan spruce, and the inside finish all came from outside Alaska. The schoolhouse matches the church in construction with a full concrete basement and foundation that not only serves as a furnace room but can be used as a play room for the children during the inclement weather of the winter.

The work of getting out the logs and lumber for these buildings kept the

## THE SPIRIT OF MISSIONS

*Pelican* engine so busy that when I was ready to make my annual trip, I was forced to make as many calls as possible with the use of the regular steamer and forego the other calls until another year. This year (1927), I made the trip to Nome and then made my calls at Point Hope and Point Barrow by airplane.

With future construction in mind, the crew was kept busy getting out logs all during the following winter, and in the early spring of 1928, some twenty thousand feet of lumber had been cut and was ready. Then it was necessary to again install the engine and meet Archdeacon Kent and me at Stephen's Village.

We had decided to move the buildings of Stephen's Village to Tanana, and while the work of taking the buildings apart and preparing to raft them down to Tanana was being carried on, I boarded the *Pelican*, and on June 15 started for Alatna and then on to St. John's-in-the-Wilderness where a site was selected for the new buildings to be erected there.

It was here that the *Pelican* was called upon to answer another emergency. A native boy had been accidentally shot in the leg. It was a bad wound and the boy was in a dangerous condition. There was no surgical equipment to cope with the situation. The nearest point on the

Yukon where the boy could be taken care of was the Government Hospital at Tanana, eight hundred miles away. Quickly it was decided. The boy was made comfortable on the *Pelican* and the long trip begun. Running day and night the trip was made in five days, and the lad turned over to the doctor at Tanana, who saved his life as well as his leg. In its new role as a hospital ship, the *Pelican* again made good.

In the meantime the native crew had completed their work of dismantling the buildings at Stephen's Village and the logs had been hauled and rolled to the shores of the Yukon. Here they were made into a raft and the *Pelican* towed them to Tanana where they were used in remodeling the old hospital into a boarding school, now known as the New Rowe Hall. It is a two-story building, one end of which is used as a rectory for the Mission of Our Saviour. There is a fine living and sewing room with kitchen and pantry on the first floor, while the upstairs has three bedrooms, and a fine bath. The other end of the building of equal size is finished with a large dormitory upstairs and one large room on the first floor to be used as a school or recreation room.

The original hospital building was completely remodeled. It is one and one-



THE PELICAN ARRIVING AT ALLAKAKET

Last summer the *Pelican* with tractor and sawmill sailed the nine hundred miles from its home port to St. John's-in-the-Wilderness, where lumber was taken out and a new two-story mission building erected





## MOVING STEPHEN'S VILLAGE

*The Pelican and its equipment were pressed into service to transfer the buildings of Stephen's Village to Tanana, where the old hospital was rebuilt as a boarding school known as the new Rowe Hall*

half stories in height, of the usual squared log construction. There is a large dining room, a guest room and a store room. There is also a small house chapel on the first floor. This building is under the supervision of Deaconess Harriet Bedell.

While all of this construction was under way, the *Pelican* made two trips up the Tanana River, a distance of more than one hundred miles to bring back finishing lumber, and Captain Nick stayed right on the job until it was completed although it took him all of the winter of 1928-29. The winter's work consisted largely of installing a heating system. The old sawmill boiler was moved up from the beach and installed in the basement to provide the building with hot water heat.

Just before the freeze-up that fall, however, Archdeacon Kent who was located at Nenana, decided that he would like to take the *Pelican* up to its home port on the Tanana River and spend the winter remodeling her for the next summer's work. Accordingly with two native boys, he came down the river, took the *Pelican* and started back. It was late in the season and on the way up the Tanana he encountered slush ice. Near Hot

Springs he was forced to abandon the boat and proceed on his way on foot. The officials of the Northern Commercial Company hauled the *Pelican* out of the water, where she remained all winter.

In the spring of 1929, Captain Nick left Tanana as soon as the ice was out of the Yukon and went to Hot Springs, where after overhauling the *Pelican* he again put her in commission and started on for Nenana. There it was outfitted again for the long trip up to St. John's-in-the-Wilderness.

The *Pelican* left Nenana on June first with a full load of building material and supplies, the scow loaded down with the tractor, and portable sawmill towed astern. The nine hundred miles from the home port to St. John's-in-the-Wilderness was negotiated in good time and once there, the supplies unloaded, the *Pelican* was taken up the river a distance of fifteen miles to a stand of timber where the work of getting out logs for the buildings was started. These logs were hand logged, the tractor being used to take them to the banks of the river and towed down to the scene of the proposed buildings where they were sawed into lumber to be used in

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construction. A two-story building was built to be used as missionary headquarters. It has of course the regular log walls and finished inside in the usual manner. As soon as this building could be completed, the *Pelican* started again for Tanana, arriving there on August first.

Then came a trip up the Tanana to get a load of finishing lumber from Hot Springs to be used in making some repairs on the Mission of Our Saviour.

The *Pelican* was so busy this summer, and there was so much work that was necessary, I had again to make arrangements for other transportation and in my trip from Fairbanks to Alatna, used an airplane. This taking of chances by air transportation would not have been necessary if another launch had been available.

On August 10, the *Pelican* left Tanana bound for Fort Yukon. Once more the little engine was hooked up to the sawmill and sufficient logs and lumber were sawed to complete the new ward for the hospital that was needed there. At the same time, a reservoir and water supply was built, and in the basement a concrete tank holding fifteen thousand gallons was installed for a winter supply of water. At the same time Captain Nick installed the machinery for the new Diesel powered light plant. With these labors completed, the little *Pelican* was again ready to head for its home port with another season of service behind it. On October third, well along after most of the river steamers had

gone into winter quarters, the *Pelican* left Fort Yukon and started down the Yukon for Nenana. The government hospital boat having gone on a few days ahead, left word that they would take care of an old blind native woman who had been sick there for a couple of years and unable to take care of herself, if she was sent down. The commissioner at Rampart sent word asking the *Pelican* to stop in there to take the woman to the hospital at Tanana. It called at Tanana for news and then turning up the Tanana River the slush ice filled the Tanana, finally made Nenana where it was hauled out on the ways, and this past winter rested there, ready again for another spring when the winter of 1930 shall have passed.

The *Pelican* has been possibly the most useful bit of machinery in the possession of the Church in Alaska. Whether as a passenger boat, a freighter, a tow boat, or a sawmill, it has done its work. So useful has it been that even when I have needed it for my regular visitations, it has been impossible to spare it from needed and necessary construction.

The time has come, however, when the *Pelican* should have an assistant launch, housed in, which should be used in taking members of the staff from point to point in their work. It would also be useful in emergency trips, and would leave the *Pelican* free for the heavier work, the work of carrying, rafting and building for which she is better fitted.

### New Building Planned for Utsunomiya

UTSUNOMIYA, THE LARGEST city in the Missionary District of North Tokyo, with a population of sixty-five thousand, is seeking to commemorate the twenty-fifth anniversary of the rector of St. John's Church, the Rev. J. K. Ban, with an adequate church building. The congregation, which is largely composed of government officials, army officers, school teachers and students, has no church in which to worship, but uses a small building without sufficient room and occupied during the week by a kindergarten. Situated as it is on the highway to the Toku-

gawa shrine at Nikko, over which thousands of pilgrims pass each year, Utsunomiya "should have buildings which worthily represent the religion of Him whom we worship as God and Saviour." Mr. Ban who has served St. John's for twenty-five years, is one of the early clergymen of the Japanese Church, while his wife is a graduate of St. Margaret's School, Tokyo. One of his sons, all of whom are graduates of St. Paul's University, Tokyo, is also a clergyman, working in the Diocese of Kyoto under the Right Rev. Shirley H. Nichols, D.D.



# Southern Mountain Workers in Conference

Annual one-day institute in Knoxville, Tennessee gives missionaries an opportunity to share experiences and to discuss problems

By William E. Leidt

Associate Editor, THE SPIRIT OF MISSIONS

THE GENERAL LACK of any adequate picture of the total situation in the highlands today, received major consideration at the annual Institute of Church Workers in the Southern Mountains, held in St. John's Parish House, Knoxville, Tennessee, March 24-25. Attacked from two angles, the situation received consideration on the one hand from the Rev. Franklin J. Clark in his report on the projected general economic and social study of the southern Appalachian highlands, and on the other in the plea of the Rev. J. Rufus Morgan, executive secretary of the Diocese of Upper South Carolina, for a closer organization of the widespread and diverse activities of the Church in the mountains.

The projected study of the mountain area contemplates a coöperative survey including and participated in by all interested agencies, governmental, federal and state; institutional, religious and secular. Preliminary conferences held in New York, Washington, and Knoxville, during the past winter have revealed the eagerness of all concerned for such a study, while the governmental agencies have indicated their willingness to provide some of the necessary funds. It is proposed to conduct this project in certain typical regions comprising about fifteen percent of the entire highland district.

The rapid changes of the last decade, better roads, industrial development, improved public schools, and many other factors, are making acute the questions which the late John C. Campbell raised in his *The Southern Highlander and His Homeland* and are raising others even more difficult to answer, the solutions of

which may be indicated by the proposed survey. Among these questions are:

Are the private schools competing with public schools and thus hindering healthy growth of a good public school system?

Do we develop leaders, or do the students graduating from our schools leave the rural sections most needing help for regions of wider opportunity?

Is it possible to have a full life in the mountains, or should we help students to leave?

How can people best make a living in the mountains?

Where are the areas clearly unsuited to agriculture?

Where is there over-population?

Will industry solve the problem and what bearing have Elizabethton, Marion, and Gastonia on the question?

Is there a dynamic process at work that is really meeting the economic, social, and spiritual needs of the people?

The possible interest of the Church in such a survey is clearly apparent, especially when it is recalled that at a meeting last year the southern bishops requested a survey of church activities in the mountains. Mr. Morgan's plea for closer organization led the conference to go on record as urging our National Council to give consideration to:

1. The resolution adopted by the meeting of southern bishops in 1929 requesting a survey of the southern mountain field and work; and

2. The resolution adopted in 1928 by the executive council of the Province of Sewanee, asking that a secretary for mountain work be appointed. It was further proposed that to make these innovations really effective there

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### SOUTHERN MOUNTAIN WORKERS IN CONFERENCE

*Missionaries from six southern dioceses representing all phases of Church activities, educational, medical, and evangelistic, met for a day's conference in St. John's Parish House, Knoxville, Tennessee, March 24-25*

should be created an organization which, benefiting by the help and experience of the Church, should formulate a policy and standards for southern mountain work.

The industrial work in the mountains was described by Miss Lucy Morgan of the Appalachian School, Penland, North Carolina, (See April SPIRIT OF MISSIONS, page 221), and the Rev. George Mayo of the Blue Ridge Industrial School, Virginia. In the closing minutes of the Institute, the workers heard Mrs. John C. Campbell of the John C. Campbell Folk School, Brasstown, North Carolina, describe that experiment in adult education which represents a method of community activity that may well be introduced in certain mountain regions where the Church is at work.

Nineteen workers representing every type of church activity in the mountains

from six southern dioceses participated in the Institute under the chairmanship of the Rev. C. M. Davis, LL.D., Domestic Secretary of the Department of Missions.

Immediately following the Institute the eighteenth annual Conference of Southern Mountain Workers was held, March 25-27. This conference, which was largely attended, gave consideration to such important questions as: The mountaineer in industry; public health; and the projected survey of the mountains. An entire afternoon was also devoted to the importance of the handicrafts to the country and the people in the mountain homes. A large exhibit of weaving, woodwork and pottery from the various missions and schools added to the interest of this session, which was under the leadership of Mr. Allen Eaton of the Russell Sage Foundation.



# India Leads the East in World Interest

The study of India, which is recommended for this coming year, will give all a fresh and broader appreciation of our work in the East

By the Rev. Theodore R. Ludlow, D.D.

Secretary for Adult Education, Department of Religious Education

TO ONE WHO HAS lived in the East it is interesting to watch the reactions of the average citizen to the daily news from India. The first reaction seems to be one of impatient surprise that so much space should be given to a queer group of half naked people in a distant and unimportant corner of the world who insist on marching to the sea just to make some salt. The next reaction is one of skepticism with a tinge of cynicism. This unarmed rabble expects by civil disobedience to compel the mighty British Empire to grant it home rule! Among the more thoughtful there may arise still another reaction, a wistful wonder as to whether the way of Jesus of Nazareth, the way of non-violence, can really accomplish anything in this world.

Why should we show surprise at the space allotted India? Do we not show our provincialism thereby? India represents one-fifth of the human race. As a matter of mere mass does that not entitle her to consideration? The great bulk of humanity is in the East. We of the West are a decided minority. The other day I

picked up a school textbook. It was an outline of the world's history. One had to search carefully to find that the East had or has any part in world history. I could not help thinking of the alphabet, printing, compass, gunpowder, and other eastern inventions by which we are increasingly pressing our western civilization upon the East.

Certainly the East is not as unconscious of the West as we are of the East. Space forbids dwelling upon the many

ways in which we have pressed ourselves upon the notice of the East. We of the up-and-coming, efficient West look down impatiently upon the passive and lethargic East! With our characteristic trait of thinking *en masse* we classify the East as a whole. Slowly, and too often from painful necessity, the East is coming to regard the West as a whole.

One day I rode in a ricksha to an unfamiliar part of a foreign concession in a Chinese city. I paid the coolie what I thought was a fair amount for the trip and a little extra for good measure. Instantly, I knew that I had overpaid him

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## Why Study India?

1. India is the home of one-fifth of the world's population.
2. India presents a panorama of world problems in race, class, government, industry, and agriculture.
3. India is presenting in dramatic form one of the most interesting studies in political and cultural development.
4. India is the home of Mahatma Gandhi and of Sundar Singh.
5. India is the birthplace of Hinduism and Buddhism.
6. India has a rich store of religious experience to contribute to the world.
7. India is the scene of interesting developments in Christian unity.
8. India is the scene of mass movements toward Christianity.
9. India, through the members of the Church of India, Burma, and Ceylon, is asking our help in meeting these mass movements.
10. India needs our informed and intelligent prayers.
11. India presents a fresh field of study which will serve to restore our sense of world-wide missionary responsibility.
12. India affects the whole East including our own missionary work.

because of the clamor he set up for more money. For such are the ways of the East! A generous patron is to be worked to the limit as an easy mark. A Chinese policeman, over my protest, took the coolie and treated him roughly. A war of words followed. Nearby lolled a Sikh policeman leaning his lank six foot plus figure against a fence post resting his shovel-like feet while he looked upon the quarrel with smiling eyes. Suddenly he sprang into action. A swift kick sent the coolie stumbling on his way and the angry thrashing of his flail-like arms sent the crowd scattering in every direction. The reason appeared in the immaculate and dapper person of a man in uniform. Everything from the faultless polish of his shoes to the silver tip of his swagger stick bristled with the power of His Britannic Majesty's Government. He did not speak a word but, although he was only two-thirds the size of the Sikh, he proceeded to beat him with his stick. The Sikh winced but said and did nothing. The man turned to the Chinese policeman to repeat the process. As he turned and raised his stick to strike, the stick was whisked out of his hand and disappeared. He fumed and swore, but the imperturbable East quietly denied knowing where his stick had gone. I did know. I saw

the Sikh wrench the stick from his hand and then calmly look into the infuriated eyes of the owner as he slipped it behind his back to the nearest person in the assembled Chinese throng. From there it disappeared without a ripple showing on the face of the crowd. Yes, the East is learning to act as a whole in spite of its own many and great differences.

Many and great differences exist and yet how closely interwoven the East is. One cannot work in any part of the East without being conscious of that fact. One day I stood on the deck of a Yangtze River steamer watching some customs inspectors at work. Near me stood an apparently well-to-do Chinese trader. Before him on the deck were spread his belongings, including a bird cage and some potted plants. One of the inspectors even tugged at the potted plants, so minute was the inspection. The reason soon appeared for one of the plants responded too readily to his tug and there, mingled with earth, was a ball of crude Indian opium. All the way across the Himalayan passes it had come and was working its secret way to the sea! China might struggle to rid itself of opium, but the problem could not be solved except by bringing all of the East together in conference, which Bishop Brent did.

But there is another side to the picture. All of the ties binding the East together are not vicious ones by any manner of means. In the realm of ideas they are bound together. One day we admitted a boy to a Chinese hospital. His mother was a catechumen but his father had no interest in Christianity. Said he: "Go ahead with your Christian rites, but I will go to the Buddhist temple to pray to the goddess of mercy." A Chinese father pinning his faith to an Indian goddess! Several millions of his fellow countrymen do the same. So when we try to lead the Chinese to Christ we are obliged to show them how Christ fulfills and outweighs the gods of India.

Yes, the East has many lines of solidarity so that a problem in one country has ramifications in the others. We cannot complete the work we have undertaken in

## Books on India

\**India Looks to Her Future* by Oscar M. Buck. (New York, M.E.M. Cloth, \$1; paper, 60c.)

A challenging study of social and religious movements in modern India and of the Christian tasks.

\**India on the March* by Alden H. Clark. (New York, M.E.M. Cloth, \$1; paper 60c.)

A popular presentation of modern India with chapters on the Indian Church and Indian Christians.

*India in the Dark Wood* by N. Macnicol. (London, E.H.P. \$1.)

A study of the work of the Christian Church in India today against the background of non-Christian India.

*An Uphill Road in India* by M. L. Christlieb. (Boston, Houghton Mifflin, \$2.)

Selections from a missionary's letters; rich in local color.

\*Recommended for study.



## INDIA LEADS THE EAST IN WORLD INTEREST

China, Japan, and the Philippines without a working knowledge of India and of the other countries of the East. Even although we have no direct work in them, they have a direct bearing upon the work already undertaken by our Church in the East. But India today offers us something more than a study of expediency. She is a modern embodiment of the Macedonian appeal. Ever since 1873 various officials of the Church of England have been urging our Church to share the privilege and responsibility of India. Since the Great War, the appeal has come with even greater urgency because of the way in which masses of Indians are pressing into the Christian Church at a time when England is unable to cope with them because of her heavy losses in man power and in material resources.

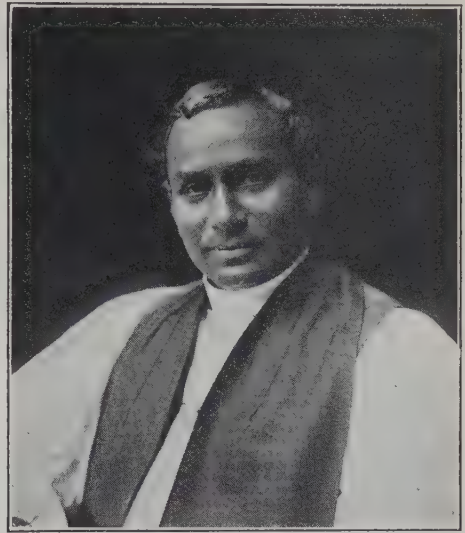
Our General Convention will decide our official response to the appeal of India. Meanwhile we should study this fresh and wider approach to our present missionary work in the East, so that it may develop with the sane strategy of a task seen as a whole. There is no struggling mission station here at home that will not be the stronger for a study of India's brave belief in and reliance upon spiritual force as the only permanent means of human fellowship. Moreover, India needs our prayers as she faces her tremendous national, social, and religious problems. To be fully effective our prayers should be intelligent.

For all of these reasons, as well as for the added reason that India will be the subject of study next year by our Christian brethren of other names, the officers of the National Council have decided to make India the subject of our own missionary study for 1930-31.

For the purpose of carrying out this work we plan to provide the following:

*India on the March* by Alden Clark, and *India Looks to Her Future* by Oscar Buck, as the mission study books for 1930-31. The latter book is for those who wish to make a more serious study of India.

A Leader's Packet containing sugges-



THE BISHOP OF DORNAKAL

*The Right Rev. V. S. Azariah, LL.D., who is the first and only native bishop of the Indian Church, was consecrated in 1912*

tions to leaders, together with reading courses, intercessions, maps, etc.

In conclusion, we need to remind ourselves that Christianity comes to us as human beings and not as Americans, Europeans, Chinese, or Filipinos. If, therefore, we can gain fresh light on the way in which it converts and empowers human lives, it matters not whether that light comes to us from the Sahara, the North Pole, or from India. What we struggling Christians need is all the light we can get on our everyday human problems. We have faced them so constantly that our judgment has been warped by them. Christ is undoubtedly pressing the answers upon us but we are too dull to see them. Non-Christian peoples lack our prepossessions and when the Christ spirit wins them they respond spontaneously in any direction into which the Spirit leads them. By making ourselves one with them in study and prayer we will share too that spirit of spontaneity that will lead us into new ways of living. Particularly is this true of India. We of the West too often look upon God as a necessary aid to human life. India looks upon human life only as a necessary aid to glorifying God.

# New England in Church's Foreign Service<sup>†</sup>

Bishop Huntington and Dr. Chapman are  
numbered among the missionaries who have  
gone forth from the dioceses of the first province

## FROM THE DIOCESE OF CONNECTICUT

### TO ALASKA

MISS HELEN K. LAMBERT (1926), Glastonbury      St. John's-in-the-Wilderness, Allakaket  
MISS ELLA B. LUCAS (1928), Norwich      Christ Church Mission, Anvik

### TO CHINA

THE RIGHT REV. DANIEL T. HUNTINGTON, D.D. (1895), Hartford      Bishop of Anking, Wuhu  
MR. M. P. WALKER (1902), Hartford      Treasurer, American Church Mission, Shanghai

### TO THE PHILIPPINE ISLANDS

THE REV. HENRY MATTOCKS (1929), New Haven      St. Stephen's School, Manila

### TO PORTO RICO

THE REV. KENNETH O. MILLER (1926), Hartford      Church of St. John the Baptist, San Juan

## FROM THE DIOCESE OF MAINE

### TO JAPAN

MISS A. G. DENTON (1919), Caribou      Obama

### TO THE PHILIPPINE ISLANDS

MISS GEORGIE M. BROWN (1919), Southwest Harbor      Zamboanga

## FROM THE DIOCESE OF NEW HAMPSHIRE

### TO ALASKA

MISS AMELIA HILL (1922), Manchester      St. John's-in-the-Wilderness, Allakaket

## FROM THE DIOCESE OF RHODE ISLAND

### TO CHINA

MISS MILLIE E. WEIR (1921), Providence      Changshu

### TO THE PHILIPPINE ISLANDS

MISS KATHRYN K. TEMPLE (1929), Providence      St. Luke's Hospital, Manila

## FROM THE DIOCESE OF VERMONT

### TO ALASKA

THE REV. J. W. CHAPMAN, D.D. (1887), Middlebury      Christ Church Mission, Anvik  
THE REV. H. H. CHAPMAN (1922), Rutland      Christ Church Mission, Anvik

### TO CHINA

MISS NINA JOHNSON (1917), Alburgh      Church General Hospital, Wuchang  
MR. J. R. NORTON (1913), Middletown Springs      Shanghai  
\*DEACONESS GERTRUDE STEWART (1906), Rutland      Changsha  
\*THE REV. ROBERT WILSON (1902), Bethel      Changshu

### TO JAPAN

MR. R. E. BUNDY (1922), Bethel      St. Paul's University, Ikebukuro

### TO THE PHILIPPINE ISLANDS

THE REV. ARTHUR H. RICHARDSON (1926), Burlington      Balbalasang

<sup>†</sup>This is the fifth in a series showing whence our missionaries come. The sixth will appear in an early issue. The missionaries from the Massachusetts dioceses were listed in the April SPIRIT OF MISSIONS, page 260.

\* On indefinite leave.



# Boone Observes Triple Anniversary

Mary E. Wood's ivory jubilee of service in China coincides with the twentieth and tenth anniversaries of library and school she founded

By the Rev. Arthur M. Sherman, D.D.

*Missionary in China since 1899*

ALL FIGURES OF speech fail when one tries to describe the many ramifications of the crisis through which China is passing today. China, with four millenniums of history and civilization behind her, has been changing fast in the past few decades. The process has been attended with an enormous amount of discomfort, even distress. The high point of the process of modernization has come, however, with the rise of the nationalist movement and its military revolution, and the spread of the doctrines of Sun Yat-sen.

At the present there are five revolutions going on simultaneously. First there is that which is most apparent and which is most familiar to western newspaper readers, the military revolution which aims to unify the people under the one central nationalist government, but which is constantly meeting with fresh armed opposition in one part of the country or another. Closely allied with this, is the political revolution creating a democratic consciousness and a new patriotism, welding the people together in an effort for political freedom and nationalism never known

in the old and long days of the absolute monarchy.

Then there is an industrial and economic revolution which so far is chiefly affecting the great

E. H. ANDERSON, Director of the New York Public Library, recently wrote:

IT has been my good fortune to be familiar with the work of the Boone Library School at a distance, for several years; and from the time I first heard of it I have felt that it was one of the most hopeful things in China. If they are going to have a settled republican or democratic government in China, they certainly must have free public libraries. When the people are sovereign it is absolutely necessary that they be educated, not merely by the ordinary schools, but by the wide and skillful use of books. In my opinion, Miss Wood has done remarkable work in this direction, and her efforts have been ably seconded by Mr. Seng.

Mr. Seng is a graduate of the Library School of the New York Public Library. We never had a better student than Mr. Seng in that school, nor his equal in courtesy and manners.

We of this Library who know Miss Wood and Mr. Seng have great confidence in the library work they are doing in China, and have great hopes for it.

centers of population, introducing western machinery instead of hand work, the factory system instead of the home work and small shop, bringing in modern banking, increasing China's trade with the outside world, and in general making business life more complex and modern. One of the chief results of this revolution is to raise the standards of living.

There is also the religious revolution, a revolution in thought and practice,

from the ancient religions. There is a widespread feeling among the younger intellectuals that the old foundations of religious belief are totally inadequate to support the new great structure of a modern nation which they hope to raise. Some, such as Confucianism, are regarded as inadequate, while others, such as Buddhism and Taoism, as decayed and therefore useless, even dangerous. Various remedies are proposed. At the moment one of the most popular is the proposal

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to do away with religion altogether and base the new civilization upon education. Christians will keenly support the statement of a western member of the Customs Conference and Extraterritoriality Commission which met in Peking just before the Nationalist Revolution, "The situation in China is dark in the extreme. I see only one hope. That is in the work of the Christian missionaries and the Christian Church in laying the moral foundations of a true state and a new civilization."

Lastly there is the intellectual revolution. The whole thinking of the nation has undergone vast changes since the revolution in 1911. There has come a realization that there is an intellectual bondage from which freedom must be found as well as a political yoke of age-long tyranny to be cast off. There have been many disappointments in the failure of plans for modernization and the carrying out of various reforms. The result has been the conviction that the thinking of the people must first of all be revolutionized, and the people enlightened.

Hence the tremendous emphasis on education of the people, along western lines, by the government and educational leaders. In Wuchang alone there are forty-nine public primary schools, where a decade ago there were but five. The government universities have large grants ranging from a half million dollars to a

million and a half dollars yearly for each institution, although the government is poor and often insecure. Middle schools are not being neglected and night schools for illiterate adults are a vital concern of the nationalist department of education.

It is in connection with this intellectual revolution that the library movement is an increasingly welcome and important factor. In the colleges now being established, the emphasis is placed on the student's collateral reading rather than his ability to take notes from his teacher's lectures and memorize them or the assignment in the textbook. This method calls for much library work on the part of the student. Thus the modern library is a very important feature in the training of students in China's new educational system, and the government is recognizing its necessity.

Not only for the great government universities are modern libraries demanded, but the middle schools are required to have their collections of books. Moreover, public libraries in the great centers are now planned to spread information among the people. The National Peiping (Peking) Library has been housed in one of the former palace buildings. In order that the people may know of its existence and use, it has put up signs along the main streets telling the public where it is. It also advertises in the public press. The modern library method of stimulating a



STUDENTS, BOONE LIBRARY SCHOOL, WUCHANG

*Some of the future librarians of the new public libraries which will be established in China in the years to come. The Americans in the front row are: (left to right) Miss Wood, Bishop and Mrs. Gilman*



## BOONE OBSERVES TRIPLE ANNIVERSARY



WOODSIDE, BOONE LIBRARY, WUCHANG

*The general reference room of the library which was given by Boone alumni five years ago on the occasion of Miss Mary Elizabeth Wood's twenty-five years of service to China*

love of books and luring the masses to knowledge is the method of the new librarians of China.

China has long had libraries, but they were of a very different kind, book-forests, places for hiding and storing books. A favored few might claim access to them upon payment of fees, but circulating libraries were unknown and there was no encouragement to use the books. A large part of the present breaking down of the old intellectual attitude is seen in this most novel and significant innovation, the substitution of the modern library for the ancient Chinese conception. This remarkable change has taken place in the last decade.

### A PIONEER LIBRARY

IT IS IMPOSSIBLE to say that the opening of this wide new avenue of knowledge is due to any one influence, but it may safely be claimed that the most moving influence has been the work of a comparatively small institution of the American Church Mission and the vision and indefatigable zeal of one person and her Chinese fellow-laborers. These facts give the significance to the three-fold anniver-

sary celebrations which are being held at the Boone College Library, Wuchang, this month:

*The thirtieth anniversary of Miss Mary Elizabeth Wood's arrival in China.*

*The twentieth anniversary of the founding of Boone Library.*

*The tenth anniversary of the opening of the Boone Library School.*

Thirty years ago, Miss Mary Elizabeth Wood, a librarian from Batavia, New York, came to visit her brother at Boone School, Wuchang. Not content to be idle, she was soon teaching English in the school. Before long, she had given up her status as a visitor and had accepted a position as a regularly appointed missionary-teacher.

Her whole life centered around the boys and she was constantly thinking of means to make their time at Boone happy and more profitable. Securing the use of a small room in the school, she filled it with books and periodicals, secured from her friends in the United States. When twenty-seven years ago, Boone School developed into Boone College, Miss Wood quickly saw its need for a library.



DIRECTING AND SPREADING CIVILIZATION

Tablet presented to Miss Mary Elizabeth Wood by Marshall Tuan Chi Sui

Not only did Boone College need a library, but the people of Wuchang needed a public library. The city was two thousand years old, it had produced men of learning and culture, but there was no widespread knowledge. The next step was to raise money for a library building and to equip it with books both in Chinese and English, for both the college community and the general public.

#### BOONE LIBRARY EXPANDS

**T**WENTY YEARS AGO, Boone Library was erected, one of the earliest college libraries and the first public library, in the modern sense of the word, in China's long history. From the first a large field of service was planned for it. The whole second floor, Stokes Hall, was an auditorium where public lectures were to be given for the students in the government schools in Wuchang. Traveling libraries were organized and sent out to government and mission schools or any institution which asked for them. Branch reading rooms for the public were established in three other parts of Wuchang and soon had an average of forty thousand readers yearly.

Soon, when the work grew beyond the capacity of one trained librarian, two of Boone's promising graduates, Samuel T. Y. Seng and Thomas C. S. Hu, were sent to the United States for library training, at the Library School of the New York

Public Library and in Columbia University. They were the first of a group of men to go abroad for library training. The library movement was fairly launched.

The next step in Miss Wood's plan was to spread throughout the nation an acquaintance with and desire for public libraries as a means for the spread of information and of all good learning. The National Committee of the Y. M. C. A. was already introducing a knowledge of various modern scientific discoveries to China by a series of popular lectures in all the large cities of China. Here was another means to spread the library movement and Boone Library was quick to see the opportunity. Mr. Seng and Mr. Hu equipped with charts and other convincing demonstration material, went on such a lecture tour under the auspices of the Y. M. C. A. to convince officials and the leaders of Chinese life and thought of the benefit which would come to China in her struggle for modernization by the introduction of public libraries.

#### BOONE LIBRARY SCHOOL IS STARTED

**T**HE LIBRARY IDEA was now firmly taking root and the next step was to train librarians in China. In January, 1920, the Library School of Boone University was opened; the first in China. In the ten years of its history, this school has trained and graduated sixty students.



## BOONE OBSERVES TRIPLE ANNIVERSARY

They are scattered over ten of China's provinces, in thirty of the most important and leading libraries of the country, both in university (mission and government institutions) and city libraries. In addition they have found their way to the United States, where one is in charge of the Chinese books of Harvard University and another assisting in a similar position in the Library of Congress in Washington.

This Library School remains the only school giving complete library training in the country, and here in a Christian atmosphere the future librarians of China are being well prepared. The school receives Christians and non-Christians alike but many have been Christians and those who are not, come to have an understanding and appreciation of the Christian movement in China. Their contact with their teachers in itself is a definitely character-forming influence. It is impossible to estimate what it means to the library movement in China to have men of such character directing this great educational agency in its infancy.

The need of library training has been recognized by educationalists and government leaders, and the founding of other schools has been proposed only to be abandoned in favor of using and patronizing the Boone Library School for the service of the whole nation. The China Foundation for the Promotion of Education and Culture administers that portion of the Boxer Indemnity Fund, which was returned to China by act of Congress in 1926. This committee, composed of ten Chinese and five Americans, makes a yearly grant of five thousand dollars for scholarships and professorships in the school. At the first conference of the Chinese Library Association held last year in Nanking, attended by 172 delegates, representing sixteen provinces, great emphasis was laid on the need of library training. It was realized that no progress can be made without adequate training of workers. This conference endorsed the Boone Library School for the training of responsible leadership and passed a resolution, requesting the China Foundation to make an increase in the

grant to it as the authorized library school of the national association.

### AMERICA'S FRIENDLY ACT

THE NEED OF PUBLIC free libraries as distinct from the university libraries, had been demonstrated by the traveling lecture. What could now be done to place libraries in the great cities of China? Early in the century, the American government had returned a large portion of the money due from China to the United States to indemnify the latter for its losses during the Boxer uprising. This sum has been used to educate Chinese youths in America and in Chin Hwa, the college founded by the Fund, near Peiping. It was now suggested to Miss Wood that it might be possible to secure the remission of a part of the remainder to China for the establishment of public libraries as another strong educational power for the uplift and enlightenment of the Chinese people in the best of modern life and thought.

Upon receipt of this suggestion, Miss Wood wrote me, then in America on furlough, and suggested that I go to see a common friend in the United States Senate as to the possibility of this. When I did so I received the astonishing reply,



BOONE LIBRARY, WUCHANG

## THE SPIRIT OF MISSIONS

"If you want it we will do it, only we must have someone in Washington to inform the individual members of Congress what it is all about and to keep it from being lost to sight in the multiplicity of business." The result of this conversation was that Miss Wood was cabled for, went to Washington and worked as few people can, for the winter months. She visited nearly every Senator personally, and four hundred members of the House of Representatives. China, for the first time, became a real place to many of them. It was this personal touch which brought results. The chairman of the Committee on Foreign Affairs, after the passage of the bill remitting the indemnity to China for "Educational and other Cultural Activities," wrote to Miss Wood, "I have no doubt but what your heartening interest in the welfare of the Chinese people had much to do in moulding the opinions of the members of the House."

Already one of the goals of Miss Wood's efforts, the establishment of free public libraries in China is materializing. One library has already been established, the Metropolitan, in Peiping, and when conditions in the country are more favorable it is hoped that others will follow as the years go by.

### THE CHINESE LIBRARY ASSOCIATION

IN ORDER TO IMPRESS the Chinese members of the China Foundation with the need of public libraries, Miss Wood requested the American Library Association to send a representative to China to make a survey and report. Dr. Arthur E. Bostwick, a prominent librarian and the author of several books on library science, was the selection of the Association. Everywhere he met with a warm reception, and an increased interest in public libraries was aroused. One of the results of his visit was the aid he gave in the founding of the Library Association of China for the furtherance of the library movement. This association selected Mr. Samuel Seng of Boone Library to be its representative at the first International Library Association Congress, held in Rome and Venice in 1929.

### HOW CHINESE FEEL ABOUT IT

IT IS IN RECOGNITION of all that has been done during these thirty years that the Boone alumni together with a much wider circle of Chinese friends and admirers, are planning for the celebrations of the three anniversaries this month. They have already enlarged the library, presented Chinese books and much beautiful library furniture. They are now planning to raise fifty thousand dollars Mexican to fulfill another ambition of the founder of the library, a building on land adjacent to the library to house the expanding interests of the library school and provide for a permanent exhibit of specimens of Chinese fine arts and natural history, thus furthering the cultural work of the library. This building is to be known as the Wood Memorial. Another part of the plan is to secure among Chinese and other friends, an increase of the endowment for the Boone Library School.

It seems most fitting that the land where paper and printing first had their origin should now receive back from us the gift of the library movement. There is one indebtedness which we must mention more particularly. All during the twenty years since its opening, Boone Library has been ably assisted with periodicals and books from the Church Periodical Club. There has never been a lack of response or of sympathetic co-operation with every new movement put forth. The C.P.C. has been closely interwoven with the history of Boone Library.

On the classic façade of the library, in Chinese characters a foot high, is the verse from Colossians, *Christ in whom are all the treasures of wisdom and knowledge hid*. This institution begun and continued in the name of Christ, has been one of America's choice gifts to the Chinese people. Coming at a time of a great national awakening, ministering to its needs, helping to furnish, as far as in it lay, a Christian background to China's renaissance, bringing light and guidance to a seeking people, it has been a distinct and molding influence for good.





CONGREGATION AT THE DEDICATION OF EMMANUEL CHURCH, TERMINOUS

## Asparagus Growers Welcome the Church

Newly consecrated Emmanuel Church, Terminous, California, is the fruit of small Church school begun by California layman

*By the Right Rev. Louis Childs Sanford, D.D.*

*Missionary Bishop of San Joaquin*

THE INTERIOR OF California is a vast basin whose rim is broken at the Golden Gate. Through this opening the many streams which rise in the Sierras discharge their combined waters into the Pacific Ocean. For eighty miles above San Francisco this confluence flows sluggishly through tule marshes which have been cut by the vagaries of the current into islands of bog peat and silt. This is the delta country.

The reclamation of the islands began about sixty years ago, when the more accessible spots were surrounded by levees, plowed and fallowed, and then planted with potatoes and other vegetables. The harvest was inexpressibly rich. One island of eighty acres is said to have yielded in one season to an enterprising Japanese, known locally as the potato king, a net income of eighty thousand dollars.

One of the latest developments of this surprising region lies twenty miles west of Stockton. It is called Terminous because it marks the limit of the individuality of

the Mokelumne River. Here eleven thousand acres have been dyked and planted chiefly with asparagus which finds its way to the fresh vegetable markets of New York. The channel beyond the levee is sixty feet deep at low water, and docks and warehouses testify to the promoter's faith in the future. At present, the acreage is divided into several farms where a few dozen families, half of them Japanese, busy themselves in growing and shipping the crops. An interesting local regulation, justified by circumstances, forbids smoking in the asparagus fields, lest a dropped match or cigarette stub kindle the peat underfoot and the whole island smoulder away like an incense stick. Besides the warehouses and the cottages, the only buildings hitherto have been the garage and machine shop and the public school where fifty-five children, many of them American-born Japanese, study. One of the three teachers is a Japanese girl.

A little over a year ago Mrs. F. F. Lyons, wife of an extensive proprietor-

## THE SPIRIT OF MISSIONS

operator of one of these lands, anxious that her children and those of her neighbors should have religious privileges, asked Mr. and Mrs. David B. Lyman, Stockton friends, to organize a Church school. It elicited the lively interest of the neighborhood and immediately became a community enterprise. Each Sunday found children and grownups learning the elements of the Christian faith. Several children, including some of the Japanese, were baptized. Presently the desire for a church was expressed. The unexpected death of Mrs. Lyman, who since the beginning had taught in the Church school, drew the members closer together and stimulated the determination to provide a consecrated building to symbolize their faith and fellowship. How the interest grew furnishes a lively illustration of what a few devoted souls may accomplish. Mr. and Mrs. W. H. Lyons, grandparents, deeded a large lot near the school house. The children themselves made the first cash contribution. Friends throughout the country graciously swelled the fund. Mr. John Tilton, a Chicago

architect, drew the plans, and on February 23, less than eighteen months after the inception of the project, the Bishop of San Joaquin, sitting in his chair in the completed structure, received the instrument of donation and an additional gift of five thousand dollars to endow the upkeep of the building, and consecrated the simple but sightly house of God by the name of Emmanuel Church. Many of the islanders were there and visiting friends. The choir of St. John's Church, Stockton, and clergy from neighboring parishes joined in the service. The Bishop made the address and the Rev. John T. Sakurai, S.S.J.E., a Japanese priest from San Francisco, spoke a few words.

Another consequence of this young undertaking was the offering by Mr. Lyman of himself as a candidate for Holy Orders that he might be the pastor of the little community which has already engaged so much of his affection and which offers him a unique opportunity for Christian service. Terminus expects to grow not only excellent asparagus but Christian souls.



PART OF EMMANUEL CHURCH SCHOOL, TERMINOUS, CALIFORNIA  
*Emmanuel Church is the outgrowth of this Church school begun by a layman and composed of both Oriental and Occidental children*



# Otey Parish and Associate Missions

One man assisted by seminary students ministers to countless folk in seventeen missions in unique effort centering on Sewanee Mountain

By Margaret J. H. Myers

*Editorial Correspondent, THE SPIRIT OF MISSIONS*

## Part Two

OF JUST WHAT do these associate missions consist? Officially they are known as the Otey Parish and Associate Missions, and consist of the churches at Winchester, Alto, Cowan, Jump Off, Rorwarks Cove, Sherwood, Tracy City, Monteagle, Battle Creek and Coalmont; together with the work carried on in the schoolhouses at Foster Falls, Freemont, Gruetli, Paine's Cove, and Pelham and in the community house at Summerfield, all within a radius of twenty-five miles of Sewanee—all under the direction of one man!

There is also the Negro church at Sewanee, the old St. Paul's-on-the-Mountain which was turned over to the colored people when the present Otey Memorial Church was built, and to which the students refer as their "Cologne Cathedral". A pleasant site nearer the Negro houses on the Domain has been selected and plans are now under way for the construction of a new church, school and community house. When the new plant is finished it is confidently anticipated that the work among the colored folk at Sewanee will flourish as it has never done before.

In addition to the parish church and the missions associated with it, there are seven independent school chapels at Sewanee and in the immediate neighborhood. First and foremost there is the mother of all this work, the chapel of the University of the South, the new, still unfinished All Saints' which succeeded the old St. Augustine's and which was begun by Bishop Guerry during his chaplaincy. Then there is St. Luke's, the chapel of the Theological School; the hospital chapel,

the chapels at the Sewanee Military Academy, at St. Mary's, at St. Andrew's and at the DuBose School. Although associated with the missions connected with Otey, the Church of the Holy Comforter at Monteagle is in reality an independent parish church, with its own rector. At present the staff consists of the rector of Otey, an associate, who lives at Tracy City, and a U.T.O. worker. In addition, the clergy of the Theological Department at Sewanee and of the DuBose School volunteer their services in the missions, and the students at Sewanee and DuBose volunteer as regular missionaries to the various points, so that to each mission there is usually assigned at least two students, an old and a new man, who visit the missions regularly on Sundays, hold services, conduct the Church schools and visit the people. The rector has supervision of these volunteer missionaries, to him they bring their problems and difficulties, and when there is a situation which they can not meet themselves, the rector visits the field and copes with the difficult problem himself. Thus the associate mission serves as a practical training ground, a laboratory, for the theological students of Sewanee and DuBose. The Diocese furnishes transportation to each mission which can be reached by automobile. At DuBose, the school car, an old Ford, known as the "Rambling Wreck," carries the students through the red mud and over stony roads. From Sewanee the "Gospel Missioner," the Chevrolet truck, carries the men to their missions. Sometimes it is easier to walk than to ride, and sometimes the creeks are

## THE SPIRIT OF MISSIONS

so high, or the roads so muddy, that the last few miles have to be made on foot. To Jump Off, Paine's Cove and Foster Falls, the roads are still too poor to admit of regular automobile service.

Four years ago when Mr. Mellichampe began his work at Otey, but three or four of the missions were accessible except on foot or by horseback. But good roads have followed and with the new roads, a remarkable increase in activity. Under his personal direction, churches have been built at Sherwood, Alto, Jump Off, and Rowarks Cove. Kirby-Smith Hall, a parish and community house, is now in process of erection at Rowarks Cove. Money for these buildings has been contributed by those interested in the work. The parish house at Rowark's is largely the gift of Mrs. Randolph Buck. Jump Off church was built with lumber from a disused building near the Military Academy. Concrete has been given by neighboring companies. But the best gift is the gift of labor which the people themselves have made. With hammer and saw, wielded with skill and years of experience behind him, the rector has led his band of volunteer carpenters, masons, electricians, teamsters. When a knotty problem of construction has been encountered, the rector himself knows

how to solve the difficulty. Leaving the work on their farms, these men have given their time generously and gladly, and if slowly, that has been perforce, since only a day at a time can be spared from the necessity of fields and gardens.

The men, however, enjoy their work and are proud of it. At Alto, at Rowarks, at Jump Off, each can show you the nails he drove as he worked beside the rector, and often he chooses the seat for himself and his family on the spot where he and the parson together laid the floor boards. Some of the students give up their holidays to contribute their labor. While Rowarks church was building, the student in charge, Girault Jones, now a missionary in Mississippi, used to rise betimes, walk down into the cove, get his volunteer laborers started at their tasks, and return to St. Luke's in time for an eight-thirty class. The women do their share by preparing picnic lunches for the men as they work, by beautifying the churchyards and by sweeping and cleaning and decorating the churches. Sometimes the rector stays with the country people for days at a time in order to be on hand to superintend the building. And everywhere he is rewarded by loyal love and faithful response.

*To be continued.*



PART OF THE CONGREGATION AT SUMMERFIELD

*This congregation has a community house near the station and uses the parish church at Monteagle for services and Church school.*



# Meeting Human Need in New Mexico

To Mexicans, Indians, and American health-seeker Bishop Howden, his clergy and laity extend spiritual help and human friendliness

By the Rev. Ross R. Calvin, Ph. D.

Secretary, Missionary District of New Mexico

NEW MEXICO resembles one of her own bizarre Navajo blankets. It is of the oldest America, and yet it is not American. Its three strands, like the strands of a rug are interwoven yet each remains distinct, not losing itself in the general pattern. The squaw weaving into her design the streaked lightning, may lay strong red against virgin white, but never do the two blend into pink.

An understanding of the Church's social service problems in New Mexico\* requires first a knowledge of its racial and cultural background. Texas, unequally yoked together at its corner with the state, is a white man's country; New Mexico is not. As half the population is Spanish-speaking, the transactions of the legislature have to be carried on in both languages, and the interpreter is a familiar figure in the courts of law. On the northern boundary lies industrial Colorado, an American land, unpicturesque but progressive; a few miles south across the line lies a country hardly like the rest of America at all, infinitely picturesque but, in the ordinary sense, entirely unprogressive. In a short ride one passes from the usual villages of pine to villages quaint and lovely, scattered Mexican cottages of *adobe* (sundried brick) festooned with scarlet chile peppers drying in the sun, and as harmonious among the red-earth hills as a jewel in its setting. On the west lies Arizona, a far richer state by reason of its great mines, which also is becoming industrialized, and each year more and more unlike its sleepy sister state,

*the Land of Poco Tiempo*, of pretty soon. On the south across the international boundary lies the Republic of Mexico. New Mexico is not like any of her neighbors. Origins are different, traditions are different, even the very landscape is different.

The principal wealth of New Mexico is in mines and ranches, though where irrigation is possible agriculture flourishes. Roughly speaking the American population is divided into four or five groups: the miners, ranchers, and farmers; the business and professional people who serve them; the healthseekers and tourists. Then there are the Mexicans and the Indians.

The best known Indians are the Pueblos. They lead much the same somnolent lives along the Rio Grande (which flows through New Mexico and not Texas) as in the days when Coronado travelled among them in 1540. Nominally converted by the early Franciscans, they are Roman Catholic, yet in their tribal ceremonies, they still cling to their ancient faith. In their Green Corn Dance at Santo Domingo, for instance, although they have their red-robed *santo* in a booth of green boughs at the end of the plaza, and though they honor him with many a votive candle, the dancers move to the drum beats in a rhythm that descends from an immemorial religion of the sun and the rainclouds. Yet it must not be forgotten that the quaint, time-mellowed Missions, of which some were old when the Pilgrims landed, offer impressive evidence of Indian Christianity.

Far in the northwest corner of the state on their vast reservation live the Nav-

\*The Missionary District comprises the state of New Mexico and eight counties of southwest Texas.

## THE SPIRIT OF MISSIONS



AN INDIAN PUEBLO OF NEW MEXICO

*These sun-baked communal houses with which every traveler in the southwest is familiar, house the Pueblo Indians of today very much as they did a century ago*

ajos. In the Sacramento Range live the remnants of the long-dreaded Apaches, who for many years scourged the land, and outwitted the United States Cavalry. But for all the tribes the days of savagery are past and the Indian of today exhibits a craftsmanship in his silver and turquoise jewelry, his pottery, his beadwork, his baskets and rugs which impresses even the first-class tourist.

Entirely distinct from both the American and the Indian populations, the Mexicans go on their own separate ways. Descendants of the once proud Spanish *conquistadores* who overran the country from 1540 onwards, they are now for the most part very poor, glad to sustain life on a few *frijoles* (beans) and peppers, and yet withal a lovable and picturesque people.

Such in brief is New Mexico. An interesting country with an interesting people! What can the Church do for them? What could Christ do for them?—for “the parish church is Jesus Christ in the town”. What statesmanlike plan of ministering to their spiritual and bodily needs could the Bishop and his Council work out; his clergy and laity execute? The remainder of this article is devoted to the answer which the Right Rev. F. B. Howden, Bishop of New Mexico, and his

helpers, clerical and lay, are giving to this question.

It must be said at once that exclusive of El Paso, which although included in the District lies in Texas, our communicants in New Mexico number only about two thousand in a population of about four hundred thousand. Obviously our twenty-odd clergy minister then to very small numbers of our church people, and a great deal of their time is given to others. Ours is a social service District; and although we have no church hospitals of the usual kind, no orphanages, no homes for the aged, and only a little social service in the metropolitan sense, probably most of our clergy could say with the Very Rev. H. R. A. O'Malley, Dean of St. John's Cathedral, “Half of my time is given to the sick and needy outside my own parish.” But they neither keep card catalogues, nor create relief agencies; and they make no fine distinctions between social service and evangelism. The time one gives to the healthseekers, is it to be classed as social service or just plain Christian ministry?

**Y**ET THE DISTRICT is by no means without agencies and enterprises of the conventional kind. Take for instance, St. Ann's Mexican Mission in the poorest



## MEETING HUMAN NEED IN NEW MEXICO

section of El Paso only a few hundred yards from the international boundary. Begun in a shabby cottage some years ago by the Rev. B. T. Kemerer, then rector of St. Clement's Church, a parish with an enlightened social service program—the Mission was moved last spring into a stately Spanish building of impressive size and beautiful proportions. Under the direction of Miss Aline Conrad it ministers to the Mexican children of the district and provides for them medical attention second to none in the city. It provides a well-equipped operating room and clinic rooms where the diseases are treated and an assembly room where the mothers are instructed in simple rules of hygiene. The average attendance at the clinics has recently been averaging more than two hundred a month, and the emergency ward has been constantly in use. With St. Ann's as a center, there has been carried on also an extensive home nursing and neighborhood visiting service.

But in addition to care for their medical needs, the mission provides for the children a wide, sunny playground, and instruction in athletic games; it provides

also a large airy kindergarten where some forty little ones are taught, and gives them a mid-morning lunch, for many of them are pathetically undernourished.

And then St. Ann's ministers wisely to religious need. Across the door of the mission are blazoned the words, *Viva Cristo Rey!* long live Christ the King; and the most casual passerby glancing through the massive wrought iron gates sees the altar of an outdoor shrine. Bible classes are conducted by the clergy of St. Clement's Church.

**A**MONG THE NAVAJOS, our work under the supervision of the Rev. Robert Y. Davis radiates from the San Juan Indian Hospital as a center. Here many babies suffering from a variety of skin diseases are treated and the mothers are given instruction in methods of prevention of such ailments. Where cases do not demand hospitalization, the nurses, in charge of Miss Marjorie F. Gasele, go out to the *hogans* (Navajo houses) and give simple treatments. Furthermore, arrangements have recently been made with the federal authorities whereby government



MEXICAN CHILDREN AT ST. ANN'S MISSION, EL PASO

*This mission, only a few hundred yards from the international boundary, under the direction of Miss Aline Conrad ministers to Mexican children in one of the very poorest sections of El Paso, Texas*

## THE SPIRIT OF MISSIONS



NAVAJO MOTHER AND CHILDREN

*At Carson's Post, Miss Lena D. Wilcox ministers to a widely scattered group of Navajos through a little community house and dispensary*

doctors and nurses have the use of the operating room and the wards, particularly in cases of trachoma.

When Indian children are discharged from the hospital, they are often completely outfitted with clothing, and in this way hundreds of garments are given away annually. Oftentimes, too, temporary care for orphan children is required. Mr. Davis mentions for instance, the case of a tiny girl named Mary, who was found in a *hogan* near death from starvation. Deserted by her relatives who should have taken care of her, she was brought to the hospital where she was nursed back to health and strength.

Out at remote Carson's Trading Post, Miss Lena D. Wilcox, one of our field missionaries, maintains a little community house and dispensary. There she teaches the Navajos to make warm garments to protect their children from the cold, and in every way she can, ministers to their bodily needs. While statistics give no glowing picturesque image of these works of mercy, it is an impressive fact that in 1928 the hospital and the field mission were visited by more than 11,000 Navajos.

IN THE MATTER of shepherding the healthseekers, those suffering with tuberculosis, it is necessary to exercise considerable discretion; for in addition to those who may be truly so called, there is a wide and indeterminate fringe of plain mendicants who claim aid. For instance there comes limping in along one of the great transcontinental highways a rusty-looking flivver, laden with nondescript children, and bulging with bedding. The adult occupants, driven before the blasts of winter may have come to the mild sunshine of the Southwest in search possibly of health, possibly employment, or possibly nothing at all. They may be a poor family from Oklahoma or Arkansas who have piled all their belongings into a decrepit car and started for New Mexico or California, confident that there health and a job awaited them; or they may be merely wandering parasites.

But in our population the true health-seekers are a constant if ever-changing element. Many are communicants of the Church; more are not. But whenever a desire is shown, our ministrations are given impartially. Friendly calls, gifts of books, the various courtesies of the young people's society occasionally lead to baptisms and confirmations; and within a year or two the parish priest sees the patient depart for home or for some other sanitarium with no more tangible evidence of achievement than the recollection of some good deeds done in unselfishness. Such an one was John, a young Philadelphian. A gamier fight back from the grave I have never watched. Long after the tide had turned, and when he had been gaining for a year, he tipped the scales at just seventy-seven pounds! I took him riding, did his errands, introduced him to photography. Once I mentioned confirmation to him, and he told me with gentle firmness that he was a follower of Swedenborg. There was nothing more to say. Now John has gone away to a distant sanitarium, and I no longer see him. But each night he and I remember each other in our intercessions.

Whenever we find a man (or a woman) in pajamas and bathrobe, carrying the



## NEW BUILDING AT PENLAND TO BE DEDICATED

unmentionable but indispensable sputum cup, we recognize the healthseeker, and whatever be his religious faith or lack of faith, we stand ready to help as best we can. In all of our parishes and missions, he is a familiar figure, for from the northern end of the state, where quaint old Santa Fe is tilted against the foot of the majestic Sangre de Cristo Range, down through Albuquerque on the Rio Grande, and Silver City where the great Veterans' Bureau Hospital and its field of white wooden crosses sleep in the sunshine on the slope of the Continental Divide, and on southward to El Paso, everywhere in silence though with incessant activity the battle against tuberculosis goes on. In addition to what the matchless, comforting sunshine can do; in addition to what the doctors and nurses can do with the aid of proper diet and dry air and high altitude, there is much that we alone can do in fortifying the spirit with faith and hope.

And next to the spiritual ministrations, our simple human friendliness counts most. A little visit, a gift of flowers from the altar society, the loan of a book—how these little things are gratefully magnified into large acts of mercy when one can only lie day after day and study the ceiling! And we can do small favors when relatives come out from the East to visit; or when a change of living quarters has to be made; or when on that blessed day the patient can leave the sanitarium and go home. There is one other act, the final, tender act of a friend, when the tired body gives up the struggle and the soul goes home.

Conspicuous mention must be made also of the work of our Church in the two great government hospitals, the one at Fort Stanton, the other at Fort Bayard near Silver City. Largely through the efforts of the Rev. Milton Swift, the Church opened last year at the former post a fine new community house. In addition to the other equipment of a recreation place and social center, it contains a library, a radio, and a piano, and provides accommodations for the relatives of very ill patients who would otherwise have to stay in the village ten miles distant. In a real sense this is one of the notable enterprises of the district.

At Fort Bayard the Rev. H. K. Stanley was until recently in residence as a chaplain, and he unselfishly gave his entire time to the patients. Since his departure I have from time to time been called upon. . . . "Funeral," comes the word in a matter-of-fact voice over the telephone. "Be at the train this afternoon." So with open book and black stole I stand at the end of a baggage truck on which rests a rough pine box, flag-draped. I read the Psalm *De profundis*, and then some prayers. The color guard bearing the colors of our country and of the Legion wheels sharply and marches down the platform to the waiting baggage car. The lumbering truck follows noisily. The pine box is lifted aboard. "Present—arms!" The train begins to move. The sound of taps falls mournfully on the air. The bugler lowers his instrument. . . . George didn't make the grade, and now he has gone home. I am thinking of the white-haired woman who awaits him there.

### New Building at Penland to be Dedicated

ON MAY 27, the Right Rev. Junius M. Horner, D.D., Bishop of Western North Carolina, will dedicate the House of the Good Shepherd at the Appalachian School, Penland, North Carolina. This building, which was made possible by a grant of twenty thousand dollars from the United Thank Offering of 1928, provides living quarters for about sixty children and teachers. Its recent opening marked a long step forward in attaining

an adequate plant for a Church home and school for the small boys and girls.

In addition to Bishop Horner, the official opening will be participated in by Mr. Haywood Parker, chairman of the diocesan committee on educational institutions, the Rev. Clarence S. McClellan, jr., rector of Calvary Church, Fletcher, North Carolina, and the children themselves, who will take part in folk dances and dramatics.

# With Bishop Hulse in Oriente Province

Everywhere in the most easterly part of the island, the Bishop of Cuba on his annual visitation is greeted by large congregations

*By the Ven. Jose Maria Lopez-Guillen*

*Archdeacon of Oriente, Cuba*

BISHOP HULSE has come and gone. We met in the city of Santiago de Cuba, a hilly place surrounded by mountains, where every day we passed the house still standing whence Herman Cortés started for the conquest of Mexico. The old cathedral and the many churches wakened us every morning tintinnabulating their prayers and their calls to adoration in the ears of an indifferent population. They reminded us of the earnest efforts of Fray Bartolomé de las Casas to implant the Christian religion in the hearts of the natives of these glorious islands of the *Mar Caribe* flooded with the splendor of a sun whose rays are seldom behind the clouds.

In that city we have had for the last twenty-five years a man representing the Church, the Rev. Juan Bautista Mancebo, who himself is a worthy representative of the Caribs found in this island when Columbus landed at Barocoa. With a dark skin, perfect Caucasian features, and white straight hair, he is one of the few Caribs left in Cuba. Long ago, when as a superintendent of the American Bible Society, I used to visit Santiago, I would stand by his church and enjoy his orderly services, not knowing that one day soon to come I would belong to the same Church that he was serving. We celebrated with Mr. Mancebo the twenty-fifth anniversary of the starting of his work in Santiago, (see page 342), and rejoiced with him that the Lord had blessed his efforts so abundantly.

Bishop Hulse and I departed from Santiago for Banes, a city on the north coast of the island with a sugar mill belonging to the United Fruit Company. The railroad traversed great fields of cane extend-

ing to the very horizon, in some of which the harvesters were at work with the *carretas* loaded to the uttermost with nicely arranged cut cane, and the patient teams of bull-oxen vigorously dragging them to the railroad line. In other fields the oxen enjoyed their rest in the soft bed of cane leaves which they can have only once a year. The congregation at Banes with its choir of men and women and little children, had been making preparations to welcome heartily the Bishop.

The next morning, before dawn, we left for Miranda, another sugar mill, where we had work to do in both languages. In the home of the manager, Mr. and Mrs. James Arkell, we had a service in which the Bishop confirmed the son of the house, and a young lady belonging to our Church school there. The congregation representing a variety of Christian bodies was an appreciative one.

After this we were called to a humble dwelling of natives where we had a service that brought to our minds the work of the primitive Church as it must have been when St. Paul baptized the family of the jailer at Philippi! In a spacious room we found nine children and young persons who requested Baptism, and five who wanted Confirmation. There, without any ornaments or apparatus of any kind, in the simplicity and truthfulness of faith, surrounded by deeply impressed relatives, we had a double service in which we felt the presence of the Holy Spirit when the water fell upon their foreheads and the Bishop's hands rested upon their heads. Such a service we had never witnessed before, and the Lord at Bethany must have had such a kind of an audience.



# The Spirit of Missions

## PICTORIAL SECTION

Eight Pages of Pictures from the Field



AN IGOROT FAMILY OF BAGUIO, PHILIPPINE ISLANDS

*Children such as these are learning ways of Christian living in Easter School, which the Church maintains in Baguio for Igorot boys and girls of the Mountain Province*



HOUSE OF THE GOOD SHEPHERD, APPALACHIAN SCHOOL, PENLAND, N. C.  
*The dormitory for small boys and girls made possible by a gift from the last United Thank Offering, is the only place of its kind in a large part of the Blue Ridge Mountains of North Carolina (See page 323)*



TAKING SUGAR CANE TO MARKET IN PORTO RICO  
*A common roadside scene in the most densely populated island of the western hemisphere. An important feature of the Church's activities under Bishop Colmore is the work in rural communities, such as Quebrada Limon and El Coto de Manati*





#### THE CHURCH ARMY INVADES THE VIRGINIA MOUNTAINS

*A Church Army missionary visits a mountaineer family in the community where he is holding evangelistic services and teaching twenty children. Next month Captain B. Frank Mountford will tell the story of the Church Army in America*



#### A HOME IN THE MOUNTAINS OF BRAZIL

*It is from such homes as this that the congregation of St. Andrew's Mission, Alecrim, in the State of Sao Paulo is drawn. St. Andrew's is ministered to by the Rev. Joseph Orton, missionary-in-charge of St. Mark's Mission, Santos*

# The Presiding Bishop

TO THE BISHOPS AND OTHER PASTORS AND CONGREGATIONS OF THE CHURCH

**M**Y DEAR BRETHREN: The choice of a Presiding Bishop is the call of the Church to a diocese in the person of its leader, to render a service world-wide in its scope. In a truer and more general sense it is the Church's call to every diocese for a service as far-reaching in extent. It is the appeal for common devotion to a single cause. I can regard in no other way the position to which the House of Bishops has elected me. It is an office through which individual spiritual energies find their united expression.

Sacrifice is painful only if endured in solitude. When shared, the cost of service is forgotten in the joy of fellowship. No effort can be lost which finds itself fulfilled in singleness of purpose and of self-consecration.

## "Forward!"

**I** FEEL CONVINCED of the power gained from unity as the Church takes up the burden laid down by my predecessors in the office of Presiding Bishop.

The labors of Bishop Murray, sustained as by the leader of a long and patient march; the heroic act of Bishop Anderson, like a gallant charge in face of certain death; these were sacrifices made both by the two who gave themselves and by those to whom they were most closely bound. It will be our part to take away the sting of their loss by rallying to the standard which they bore. If at any point we failed to hold up their hands in life we shall not fail them now. They have their glorious reward beyond our sight. It will be our part and our high privilege to secure the fulfillment of their hopes on earth. In the continuation and completion of their work "shall be brought to pass the saying that is written, Death is swallowed up in victory."

The word that I would give to the Church in my first charge is the last that came from each of our two leaders who preceded me—"FORWARD!" The plan which engaged both Bishop Murray and Bishop Anderson to the end was characteristic of them both, the reinforcement of our missions through the Advance Work Program. They knew, as the whole Church has known, the dangers of partial success. No one with the commission of Christ in his ears will rest content upon the security of a position held, nor of a temporary obligation met. We shall not be found

"Balking an end half won  
For an instant's dole of praise."

There is no satisfaction to be felt in attaining to a goal by bringing it within one's reach. The only direction which a Christian knows is forward. The progress of our operations in the mission field depends upon the new equipment given to our representatives along the front. They have been hearing too long the echoes of complacent congratulation upon payment of expenses to keep them where they are. The plan which our late Presiding Bishops have bequeathed to us will be the test of a courageous spirit and loyal faith.



# shop Greets the Church

## A Single Purpose

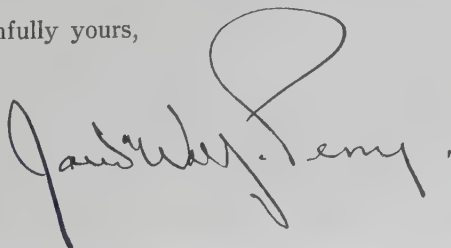
WITH MORE DISTANT and more daring objectives before us we shall gather the spiritual forces of the Church into closer unity. A distraught and bewildered world is turning to the Church for leadership. Uncertain belief and doubtful experiment are waiting for the voice of clear conviction. It is ours to give if the word of Christ is found to dwell within us. The best solution which the Church can offer to the problems of disunion will be unity in our own household. From the chief councils of the Church as they gather at Lambeth and at Convocations or Conventions, down to the smallest parochial unit, the practice of singleness in thought and purpose will be our supreme care. I am convinced that the problems which await us whether in missionary policies or in our relation with other Christian bodies will find their answer in the example which the Church can give of a membership absolutely correlated in the conscious unity of one body.

## The Center of Unity

WE WILL REMEMBER above all things that the aim of our progress, the center of our unity and the head of the body is Christ our Lord. To proclaim Him and to acknowledge His sovereignty is the supreme purpose of our organization and our work. The Church in America has as its only reason for existence the enthronement of Christ in our civic and social as well as our ecclesiastical relationships. I wish beyond all else that the position to which I have been called may be held in solemn trust for those who represent on earth the high priesthood of our Lord Himself.

This message goes to the Church in the season of Passiontide and Easter. It will have its full intention and effect if it bring to our people everywhere the echo of the glad tidings of a crucified and risen and living Christ. His presence and His power will lift our minds to new levels of attainment, our hearts to new heights of faith. In His service there can be no failure; in membership within His body no disunion. To close with the words of James DeKoven, "Let us remember that the questions which divide us are infinitely petty in the light of the work which we are called upon to do. Let us find our unity not in any intolerant assertion of our own views, but in the mighty work for Christ, and for the dying souls of men, which shall bind us to the Cross of a Loving Saviour, and in Him to one another."

Faithfully yours,

A handwritten signature in dark ink, appearing to read "James DeKoven". The signature is written in a cursive style with a large, looping initial 'J' and a long, sweeping underline.



#### CONSECRATION, ST. PAUL'S, MORIOKA

*This new church in the Tohoku, Japan, was consecrated last December by the Right Rev. Norman S. Binsted, D.D.*



#### FUTURE LIBERIAN LEADERS

*Two boys of St. John's School, Cape Mount, Liberia, returning from a fishing trip. The house gives a good idea of native construction*



#### THE NEW ST. MARGARET'S HOUSE, BERKELEY, CALIFORNIA

*Made possible by a grant from the United Thank Offering and additional gifts, the new house is strategically located in relation to the Pacific School of Religion and the University of California. A wing providing dormitory accommodations is under construction*





#### OLD AND NEW IN CHINA

*A waterfront scene in Wusih, one of China's large industrial centers, where the Church's activities include St. Andrew's Hospital*



#### THE RIGHT REV. P. Y. MATSUI, D.D.

*The second Japanese Bishop of Tokyo who is planning a great missionary crusade in his diocese*



#### AN OUTDOOR SERVICE FOR THE NAVAJOS OF NEW MEXICO

*Indians from all over the desert gather at Carson's Trading Post for service. Miss Lena D. Wilcox and the Rev. Robert Y. Davis are at the extreme left*



DR. WOOD ARRIVES IN HONOLULU

*The Executive Secretary of the Department of Missions who is visiting the Church's work in the Orient, was cordially greeted on his arrival in Honolulu as is evidenced by the multiplicity of leis about his neck*



# Dr. Wood Revisits Honolulu

Some much needed equipment assured, the Church in Hawaii needs men to realize the fullest advance under Bishop Littell's new leadership

By John Wilson Wood, D.C.L.

*Executive Secretary, Department of Missions*

**T**HE first stop in Dr. Wood's trip to the Orient was in Honolulu, where he spent two and a half very busy days, about which he tells in the accompanying article. Since leaving Honolulu he has been in Japan, where, on March 28, he was present at the laying of the cornerstone of the first unit of the new St. Luke's International Hospital in Tokyo. Before he returns to this country he will also visit China and the Philippine Islands. We hope in the next few months to share with our readers other articles from Dr. Wood on the present-day work of the Church in the Orient.

**O**N THREE OCCASIONS it has been my good fortune to spend a day in Honolulu. Valuable as the experience was, it was impossible in the few hours available to get more than an impression of the excellent work the Church is doing at several points in that most interesting city and could see nothing at all of work on the other mountain islands that so alluringly push their summits above the surface of the ocean. By leaving San Francisco on March 8, on the fast Matson liner *Malolo*, it was possible to spend two and a half days in Honolulu before proceeding to Japan on the more deliberate but sturdy *Korea Maru* of the Nippon Yusen Kaisha.

Among the many kindly customs of the residents of the Hawaiian Islands is that of welcoming arriving, or speeding departing friends, with the island's beautiful flowers in the form of wreaths, called *leis*, slipped over your head. It was a pleasure to find at the pier the recently consecrated Bishop of Honolulu, the

Right Rev. S. Harrington Littell and Mrs. Littell; the first American Bishop of Honolulu (now retired), the Right Rev. Henry Bond Restarick and Mrs. Restarick, and Bishop McKim of Tokyo, in whose company I was to make the journey to Yokohama. There were other good friends, too, like the Very Rev. William Ault, Dean of St. Andrew's Cathedral, Honolulu. By the time greetings were exchanged, I had accumulated an unprecedented and undeserved number of *leis*, and then came the military aide of Governor Judd to complete the adornment with *leis* of the royal yellow hue.

Within an hour after leaving the ship, Bishop Littell and Dean Ault took me on a motor tour of the Church's stations in the eastern and northern sections of the city. St. Clement's is an uptown church, almost smothered in luxuriant tropical foliage. It has a fine location in a strategic residence section. The church is small, but there is abundant land for a new church and parish house when the time comes. Chaplain J. Burt Webster, U. S. A., is kindly holding services while the parish is without a rector. There is a fine opportunity here to build up a strong parish that will reinforce the work of St. Andrew's Cathedral, a mile and a half away in the center of the city. The St. Clement's people are big-hearted and loyal, but they need the right permanent leadership. With that assured they could be counted upon to enlarge the parish equipment and make St. Clement's a power of strength for the Church in Honolulu.

St. Mary's, Moilili, a mile or so further east, is in a neighborhood where its

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special work of caring for the young people of all races is most important. There are a kindergarten, a clinic, and various other activities. A considerable family of orphaned or otherwise uncared for children is learning there that the Church is the greatest mother in the world. Playgrounds and dormitories, dining room, and chapel are all doing their part in moulding character and training young citizens. The chapel also serves as a small church for the neighborhood and the new Bishop Restarick Memorial Building (See February SPIRIT OF MISSIONS, page 122) makes possible useful social activities. It was a pleasure to find the Misses Hilda and Margaret Van Deerlin and Miss Sara Chung still carrying on at St. Mary's and able to do more effective work than ever because of the enlarged and improved equipment.

Some distance away St. Mark's, Kapahulu, is doing great work in a section almost entirely occupied by Japanese. Its new school building erected through the gifts of the Honolulu diocesan branch of the Woman's Auxiliary, provides classroom space for over two hundred day school children and brings together frequently for conferences on child and neighborhood welfare and for Christian instruction three or four hundred parents. Like St. Mary's, St. Mark's is staffed by faithful women, led by Mrs. Reta Williams.

On my first visit to Honolulu, Epiphany Church, Kaimuki, was very much on the outskirts of the city. Today it is in the heart of a growing residential section. Its equipment of church, parish house, and rectory are sufficient for present needs. It, too, has some faithful workers, but no permanent rector. Here is another opportunity for an enterprising young man to do a bit of important construction work among English-speaking people.

It was an immense satisfaction to find Iolani School for boys transferred from the ancient and crowded quarters near the cathedral to its present site at Craigsides, formerly the home of a devoted Churchman, Mr. T. Clive Davies. Returning

permanently to England three years ago, Mr. Davies made it possible for the Church to secure this remarkable property at a fraction of its market value. The residence is used to house members of the faculty and to provide a dining hall for the forty boarders in the school, most of them from islands other than Oahu. Temporary dormitory and classroom buildings were erected. The late Bishop La Mothe deserves the gratitude of all friends of the school for his quick action in accepting Mr. Davies' offer, even though he had to take the chance of failure to secure the necessary funds. It was a wise and courageous act. Bishop Littell proposes soon to begin an endeavor to secure funds for the erection of permanent buildings, including a chapel. Iolani School is one of the projects in the Advance Work Program with an asking of fifty thousand dollars which has been accepted by the Diocese of Pennsylvania as part of its effort for Advance Work. Committees are already at work there, while the Bishop of Pennsylvania, the Right Rev. Thomas J. Garland, D.D., recently visited Iolani and saw for himself its value and possibilities. One can say confidently that the amount is assured. With its faculty drawn from such universities as Hawaii, Stanford, Washington, Cincinnati, and Harvard, Iolani carries its students through the senior high school grades and so prepares them for college. There is a daily chapel service and religious instruction is regularly given as part of the curriculum.

In the western section of the city, where there are many Chinese and Koreans, St. Elizabeth's Church and Settlement are gradually expanding the important work which Bishop Restarick began years ago. It is very thrilling when the seventy-five Oriental children of the day school join in the daily Christian instruction, answering questions, asking for more of them, and then pledging their allegiance to the Cross and the Church, the Flag and the Nation. Nearby is St. Luke's Church for the Koreans, started only a few years ago, but already far too small to accommodate the Sunday con-



## DR. WOOD REVISITS HONOLULU



A TUG-O' WAR AT ST. ANDREW'S PRIORY, HONOLULU

*The Priory established under the English regime in the Islands, has long been one of the Church's most effective agencies in training girls of various races for Christian lives and service. There are now about two hundred girls in the school*

gregation. The Korean clergyman-in-charge, the Rev. N. K. Cho, deserves all the aid we can give him.

St. Peter's Church for Chinese near the cathedral has an excellent building and a large and faithful congregation under the Rev. Y. Sang Mark, a former Iolani pupil, who is carrying on effectually the great work done so long by the late Rev. Y. T. Kong.

For years there has stood on the cathedral grounds the old and unsightly frame building used by a small congregation of Japanese. Bishop Littell has already arranged for its removal and is making plans for a new church in a more satisfactory location, which has been made possible by the 1929 Corporate Gift of the Woman's Auxiliary. A new site is to be secured nearer the center of Japanese life. This, by the way, is the time to secure two or three more pieces of land in growing sections of the city. Land values have risen greatly in the last twenty-five years. At present there is a slight reaction, so that land can be bought more cheaply now than is likely to be the case two or three years hence.

St. Andrew's Priory School, established years ago by Bishop Staley, was conducted for forty years by the Devonport Sisterhood founded by Dr. Edward Pusey. Sister Albertina, now in her eighty-ninth year, is the sole surviving member of the group. She came to the islands in 1867 and only once since then has left them for a short furlough. For several years the head mistress of the school has been Sister Olivia Mary, C.T. Bishop Littell intends to ask the Department of Missions to provide for additional members of the Community of the Transfiguration, for service on the school staff. With its two hundred pupils, about seventy of whom live in the school dormitory, the Priory is one of the Church's most effective instruments not only in Honolulu, but all through the islands where former Priory girls of different races are leaders in Christian service.

Cluett House perpetuates the name of the generous gift of a distinguished American Churchman, who, years ago came to Bishop Restarick's aid by providing a house where young self-supporting women may find a congenial home at

## THE SPIRIT OF MISSIONS

a modest cost. The house accommodates thirty-four residents, rarely has a vacancy, and pays its running expenses. Miss Charlotte Teggart has been in charge from the first and has done a wonderfully fine piece of constructive Christian service.

On the edge of the downtown business section stands St. Andrew's Cathedral, the center and the heart of the Church's work. It is indeed a house of prayer for all people and representatives of many races kneel before its altar.

The hours given to the discussion of policies and plans revealed the grasp that Bishop Littell has already secured on the situation. Bishop McKim remarked to me that he had never seen a newly consecrated bishop adjust himself so quickly to his new environment and duties, evidence of the advantage enjoyed by a bishop with Oriental experience, as two-thirds or more of the population are of Oriental birth or descent. By his gracious selection of a Chinese and a Japanese priest as his attending presbyters at the consecration service, Bishop Littell won the hearts of the Oriental people of the islands.

At the district convocation, held immediately after the consecration, Bishop Littell secured the assurance of leading laymen that they would relieve him and the local clergy of the burden of handling money, and would approve plans for coordinating financial administration, both diocesan and parochial.

On the evening of March 13, Bishop Littell invited all the members of the mission staff in Honolulu and some of the volunteer workers to a conference at the Bishop's House. He proposes to have

similar gatherings occasionally during the year, that the workers, knowing one another better, may realize their unity of purpose and their common loyalty to our Lord.

The Bishop's announced policy to spend much time with the scattered missionaries on the islands other than Oahu, has been received with enthusiasm.

There are larger diocesan branches of the Woman's Auxiliary than that in Honolulu, but one questions whether anywhere there is a branch with a finer spirit, as a whole, or with more able, devoted individual members. Its work is well planned and effectively executed. It shares in all general Auxiliary plans, mission study, supply work, deepening of the devotional life, the United Thank Offering, the Corporate Gift, and aids in meeting the district quota for the general work of the Church. Besides it cares for numerous local missionary causes and needs. Its gifts for 1929 totalled just over eleven thousand dollars.

There can be no question of the importance of the Hawaiian Islands as a field for the Church. Her varied service touches representatives of many races and moulds them into one household of faith in which loyalty to Christ and mutual respect and confidence are wonderfully manifested. In the islands, people of the Orient, freed from some of the traditions social, intellectual, and religious, that hamper individual and racial progress, acquire practices and habits that lead on in many instances to the acceptance of the Christian way of life. Some of them return to ancestral homes to share this new experience with their fellow countrymen.

### Everyone Can Be a Missionary

**Y**OU know that THE SPIRIT OF MISSIONS tells in story and picture the work of the Church at home and abroad. *But do your friends and neighbors?* Enclosed with this issue is a postcard to make it easy for you to give them this magazine. Select your friends to whom you wish to make this gift. Write their names and addresses on the enclosed card and mail it today. It requires no postage. We will send the magazine to them for one year and you will receive a bill for one dollar for each name you send.

Help us spread the message of what the Church is doing. *It is real missionary service.*



# The Gospel of Common Sense

The Bishop of Eastern Oregon unfolds a policy of Christian nurture and friendliness and tells how it works in missionary practice

By the Right Rev. William P. Remington, D.D.

*Second Missionary Bishop of Eastern Oregon*

THE EPISCOPAL CHURCH must make its bow to the Gospel of common sense and adapt its policies, its traditions, and some of its rubrics in accordance with the laws of life and growth rather than in servile adherence to customs or codes which met the social and missionary needs of either the Middle Ages or the mid-Victorian period. We must do this not simply because we want to be efficient, but because adaptability, adjustment to new conditions, is of the very essence of the teachings of Jesus. In fulfilling the law and the prophets, He gave them new meaning and new interpretation. Nearly every illustration which Jesus used to set forth the principles of His Kingdom had to do with life and growth. He had no formulas, no set rules or codes, and because He broke with the religious leaders of His time, they led Him forth to Calvary and there they crucified Him. In His day, He saw the futility of external control, the imposition of authority from above. He taught that the Kingdom of God was within, that to cleanse the thoughts of the heart by breathing in the Spirit of God was to love Him perfectly and keep His commandments. God was not an arbitrary ruler imposing and enforcing obedience, but a loving Father pleading with His children to come home. Home was where love, joy, and peace reigned and moral and spiritual growth were normal and natural. Sin was the missing of a mark, a failure to achieve the purpose of life here and to enter into a heavenly kingdom. Eternal life was not a place but a relationship. It had its springs within the nature of a man, continuous, overflowing, ever-changing, living

water. Once snow on the mountain tops, then melted by the light of God's love, it was held back by natural reservoirs for a time, and then went on its way in tumbling, sparkling brooks to muddy rivers and into the vast sea at last. Living water never dries up, neither does the human soul, according to Jesus' way of life. It flows, and as it flows it changes, adapting itself to new conditions and again cutting new channels in the country it passes through, making new islands of safety and boring away at the ancient rocks.

Very soon we shall have to determine this issue in the Episcopal Church. Our attitude has become strangely medieval and the temper of our time is entirely aloof from that of the Middle Ages. Science, philanthropy, invention award their medals to "Discoverers of Truth," "Contributors to Human Welfare," etc., while our honors are still given to "Defenders of the Faith." We are guarding the baggage train, a very necessary precaution perhaps, but not highly inspiring to the adventurous spirit of youth. We are putting up trenches and parapets, when we ought to be up in airplanes spying out the enemies' land and getting ready to attack the evil city.

Nowhere is this adventurous quality so needed as in the pioneer work of the Church. A well established, well educated, well mannered congregation of the usual type is not apt to carry on experiments or indulge in entangling alliances. It wants more than all else not to be disturbed. But alas, our youth will go out of the established lines and they are going out even in our most conservative par-

## THE SPIRIT OF MISSIONS



CHURCH SCHOOL, ST. ANDREW'S MISSION, BURNS, OREGON

*These boys and girls represent the nucleus from which St. Andrew's Mission developed. One hundred and fifty people attended the ordination service of the missionary in charge*

ishes; burning up the town, because we have not organized torch light processions in the army of the King of kings.

IF THIS BE THE situation, and I think it is, it may be of help to tell what happens, where the Episcopal Church steps out and goes adventuring in the pioneer, the wild and woolly West. About four years ago we were holding occasional services in a little town called Burns in central Oregon. It was at that time a poor little village of discouraged people; tired of waiting forty years for the railroad to extend its line from Crane thirty miles away, tired of anticipating its hoped for boom, weary of the gossip of Main Street, and above all sick of the narrow scolding gospel handed out from the pulpits of its unattractive struggling churches. Out of a population of about twelve hundred, not one-tenth attended worship on Sunday. We held our services in a hall and whenever we could go we found attentive and good congregations, but we were getting nowhere. What could be done? I determined to try the Gospel of Christian nurture, to begin with little children, and put Jesus in the center of the picture and see what would hap-

pen. I called on Miss Charlotte Brown, our U.T.O. worker, to go in there and organize a Church school on the basis of the best we had to give in Christian nurture. She set up that school in the home of Mrs. J. W. Girard, the wife of the superintendent of the Herrick lumber interests who were beginning to build a railroad and a mill. The first thing that group of a dozen or so children did was to play Santa Claus to a poor family at Christmas and in another year they won the Bishop's banner for their per capita gifts for missions during Advent and Lent. I hoped that out of the mouths of infants the Lord would perfect praise. He did. In another year we had to rent a house for Miss Brown and the patter of children's feet and their joyous laughter was heard in that home every day in the week. They came to see the bright, attractive pictures Miss Brown put on the wall, to get help in perfecting the handwork which was given out on Sundays, and to ask questions and find comfort in every way they could. They loved this kind of religion, it was like a rainbow in the mists and gave promise that a terrible, fearsome God would not destroy His people off the face of the earth.



## THE GOSPEL OF COMMON SENSE

In the summer of 1929, the school had outgrown its quarters and the parents were interested as were the people of the town. The hoped for boom had come, the Hines Lumber Company had bought out the Herrick interests, the Girards had moved away and new mill, new houses, hotel, stores, and paved streets were coming fast. I found a large building available. Once a commercial high school, with its three large classrooms, it gave promise of meeting our needs. I purchased the property for fifteen hundred dollars and turned one room into a church, the other into a school, and the rear was made over into an attractive apartment. Miss Brown had done her work and was ready to pass on her protégés to the Rev. and Mrs. Jack Pickells, for the second stage of their culture. The Rev. and Mrs. Jack drove out in a new Ford from Illinois, where they were married shortly after his graduation from the Episcopal Theological School.

On January 19, I advanced Mr. Pickells to the priesthood at a service attended by one hundred and fifty people, one-third of whom were men. There was an altar, lectern, prayer desk and altar rail given by Trinity Church, Bend, an altar cross presented by Miss Ellen Jarvis, missionary, and made in China, and there was a beautiful chalice and paten given by the Rev. John Pickells to his son. Mr. Pickells, senior, came all the way from Freeport, Illinois, to preach the sermon and the Ven. Sidney W. Creasey, under whose guidance the mission had been born and had grown, presented the candidate. Hardly twenty-five in that congregation had ever been to a service of our Church a year or so before. Fifteen have been confirmed and many more baptized. The Church school now numbers seventy-five and the young people are constantly active under the direction of Mr. Pickells and his wife. What more can we tell? The work has just begun, all we know is that we believe we are building foundations which will last. I named the new mission St. Andrew's, because a little lad came to that apostle willing to share his lunch, five barley loaves and two small

fishes, and the Master took them and blessed them and fed a hungry multitude. That nineteenth day of January was snowy and cold (40 degrees below zero) but all of our hearts glowed with happy adventure for Christ.

ANOTHER PICTURE of the same kind has a slightly different background and coloring. St. Paul's Church, Klamath Falls, was a challenge from the start and a difficult problem. The early days saw a bitter fight whose reverberations were evident when I visited the town in 1923. A city divided against itself, two court houses, two high schools, miners and cattlemen on one side of the Link River and lumber interests on the other. It seemed barren soil for the development of a great railroad, lumber, and agricultural center, and yet that is what it has become in the past five years. We never had held anything but irregular services here until I came. I assisted them in building the first building, a combined church and parish house as one of my initial acts in coming to this district. Then the School Board bought our property after we had been in it but a few months. We were



EASTERN OREGON CLERGY

Left to right: The Ven. Sidney W. Creasey, the Rev. John R. Pickells (of Freeport, Illinois) with his son who is in charge at Burns, and Bishop Remington

## THE SPIRIT OF MISSIONS



THE COMMUNITY HALL AT LANGELL VALLEY, OREGON

*The residents of Langell Valley gathering at their community hall for service. This community was entirely without any religious ministrations until our Church began services there at the invitation of the people themselves*

forced to seek another location and build immediately. The Bishop had to carry the load and sometimes I despaired of generating any real effort at self-help and support. I wrote off their debts to the Church and put my faith in a man, the Rev. J. Henry Thomas who is now arch-deacon of this section and who has made St. Paul's like its patron saint, the center of an ever-growing missionary enterprise. He called it "The Friendly Church" and made it so, he became a factor in every good cause in the town, the most loved minister in all that section. He deliberately cultivated the spirit of sharing by putting up signs of "Others" about the very attractive parish house I helped them build. He set out to win men and make them see that Christianity was not getting but giving, not hoarding but sharing. This is the story of St. Paul's.

A YEAR AGO FOUR farmers came to see me in Mr. Thomas' rectory with the petition that we establish a Church school and services in Langell Valley, a small rural community about thirty miles from Klamath Falls. One of them was an Episcopalian. Out of perhaps fifty families in the valley, there were only five communicants. They knew nothing of

the Episcopal Church, its services, or its traditions; they just knew J. Henry Thomas and his wife. I asked them whether they meant business, for I was not willing to make this venture except on the assurance that no other Church would invade the territory and that they really wanted us. We went. There was a good community hall and there Arch-deacon Thomas began a Church school of fifty and held simple evangelistic services, leading them gradually into a Prayer Book worship and the beauty of holiness. Beer bottles and whiskey flasks had to be swept away, the relics of Saturday night's dance, before we could set up the simple little altar which some of the good women lovingly decorated. There is a thrill in this which takes one back to the days of Bishops Tuttle and Talbot.

On last St. Paul's Day, I consecrated a beautiful new church and parish house in Klamath Falls, all debts paid, beautiful furniture and altar hangings and received the assurance that in another year this mission would become a self-supporting parish. The church was crowded and there was much rejoicing. Sunday morning, I ordained Joseph S. Ewing, our first candidate from Eastern Oregon, to the priesthood. On this occasion I gave the



## THE WORK OF THE CITY MISSION

new mission its name, St. Barnabas the Son of Consolation. It is a great name for out of apparent defeat we have won victory. At two, fourteen adults and one child were baptized in the church by Archdeacon Thomas, from St. Barnabas, and a half hour later I confirmed twenty-five, fifteen of whom came from Langell Valley. I cannot remember when I have been so thrilled by an adventure of faith. Moreover we have just begun, there are many other communities near Klamath Falls and in the town itself, ripe for the harvest. "Give me men to match my mountains" and it can be done.

Both Burns and Langell Valley are on the Advance Work Program of the Church for buildings. The Woman's Auxiliary of the Diocese of Central New York have taken the Langell Valley

project, which will cost twenty-five hundred dollars. The new St. Barnabas provides a building one side of which will be devoted to church purposes and the other to parish hall and kitchen. The land has been given and the men of the community have agreed to do a great part of the work. They are farmers and have little wealth, but they have hands, and their hearts are all right. I asked them to raise a budget of four hundred dollars for missions and self-support. They came in with pledges of \$520.00. Thank God for the Son of Consolation, and for the fact that the Lord has sent me some men in whom is still the spirit of happy adventure for Christ. Let the Church share and not hoard, let it lose its life for His sake, and it shall find it.

### The Work of the City Mission

CITY MISSION no longer serves as a proper designation for one of the most Christ-like services in the Church. The name had its origin in New York City when City Mission work was first concerned with establishing mission chapels. Later the more general and distinctive field of *The City Mission* was within the walls of the various kinds of institutions, but many homes for the aged, hospitals, asylums, prisons, jails, reform schools for boys and girls, homes for unmarried mothers, etc., are now outside city limits.

What do we mean by city mission work? Several years ago the following statement was drawn up at a meeting of city mission executives in New York:

"It is understood that by the city mission idea is meant that type of work in the Protestant Episcopal Church whose function it is to express Christ's love and remembrance to His neglected, forgotten, and straying sheep, by bringing the services, sacraments and pastoral ministrations, and, where necessary, social welfare aid to people of our cities and ports of entry, particularly to those who are isolated in public and private hospitals, reformatories and other institutions; to conduct agencies of social helpfulness, to promote social justice, to aid in

establishing better conditions of living, and also, where the organization of the city or diocese indicates its advisability, to institute missionary work, and to carry on the work of parochial Church extension."

This is an inclusive definition, purposely prepared so as not to exclude any kind of work done by our city mission organizations, but the work common to all our city mission societies is ministering in the name of Christ to thousands in public and other institutions who, as a rule, are not reached by our parish organizations. Every city mission worker would be glad to see his work reduced and cut down to a minimum; that is, he would like to see diminishing fruits of sin, disease and poverty, fewer and fewer in our reform schools, jails, prisons, hospitals, and alms houses. May that time come. Meanwhile it is the Church's gracious duty to bring Christ to the sick and to them that are out of the way.

There are now twenty-eight city mission organizations of the Church in the United States. The last General Convention authorized the appointment of a national commission on city mission work, thus recognizing its large importance in the Church's life.



CONGREGATION AT SANTIAGO ANNIVERSARY SERVICE

## A Quarter Century in Santiago de Cuba

Carib Indian, faithful pastor and organizer of Church's work in Cuba's fourth largest city honored on his twenty-fifth anniversary

*By the Rev. John H. Townsend, jr.*

*Rector, All Saints' Church, Guantanamo, Cuba*

EARLY IN MARCH, the twenty-fifth anniversary of our work in Santiago de Cuba and of the service there of the Rev. Juan Bautista Mancebo, was celebrated with appropriate services in St. Mary's Church and St. Andrew's Chapel.

Mr. Mancebo, who is one of the few remaining Caribs in Cuba, was born in Santiago, but when a boy of fourteen, under the protection of the American consul, he migrated to the United States. Here he was confirmed and after graduating from Lincoln University and the Bishop Payne Divinity School, he was made a deacon by the Right Rev. Ellison Capers, D.D., late Bishop of South Carolina, and placed in charge of work in Columbia, South Carolina. In 1905, he returned to Cuba and began our work in Santiago, where two years later he was advanced to the priesthood. Laboring amid many difficulties he gradually built up the Church

to its present position of respect and influence in the community. Largely through his labors and with but little assistance from the Church at home, he has built up church properties which include St. Mary's Church and school in the Veguita de Galo district, a school which also serves as a chapel, and a teacher's house in Sueno, a school in Cuabitas, and a chapel in the Reparto de Flores, and St. Andrew's Mission in Calle Reloj baja. Through his influence also several have entered the Church's ministry, including the Rev. Hipolito Jaurequi-Rodriguez, who is Mr. Mancebo's assistant, and the Rev. Pablo Munoz now at San Pablo.

The two-day celebration was participated in by Bishop Hulse, the Rev. J. H. Townsend, the Ven. J. M. Lopez-Guillen, Archdeacon of Oriente, and large congregations which included the first couple married in the parish,



# Cornerstone of St. Luke's Hospital Laid

Impressive ceremony has real meaning as the completed medical center will serve as an effective demonstration agency for the whole nation

**By Rudolf Bolling Teusler, M.D.**

*Founder and Director, St. Luke's International Hospital, Tokyo*

COINCIDENT WITH the city-wide celebration marking the emergence of the new Tokyo from the ruin following the disastrous earthquake of September, 1923, the cornerstone of the first unit of the new St. Luke's Medical Center was laid on March 28. With the Right Rev. John McKim, D.D., and John W. Wood, D.C.L., as the chief officiating figures, the ceremony which marked a long step forward in St. Luke's service to humanity and the promotion of international peace, was attended by the Japanese, American, and British bishops of the Nippon Sei Ko Kwai, Prince Chichibu, the brother of the present Emperor and heir to the Japanese throne, with Princess Chichibu, the British and American ambassadors, and other diplomatic chiefs, representative physicians from three universities, outstanding scientists, statesmen, and clergy.

In the completed plan the main building forms a letter E with the college of nursing in the east wing. The cornerstone is at the juncture of that wing, with the unit now being built which will provide space for about two hundred and fifty in-patients, together with kitchens, laundry and boiler rooms sufficient for

the whole institution. With the completion of the new concrete and steel permanent buildings, the present work housed in barracks providing for two hundred in-pa-

tients and a clinical department capable of caring for about five hundred out-patients a day, with clinics for school children, well babies, maternity cases and other public health work, will be enlarged and intensified. This work will fall into four chief divisions:

1. Private rooms and wards for five hundred in-patients, pay and free.

2. Out-patient clinics and service in connection with the eleven government schools in Kyobashi ward, which have an enrollment of twelve thousand pupils.

3. College of nursing, the first and only accredited nurses' training college, with classrooms and dormitory space for 150 undergraduate nurses, will offer a four-year course; the fourth year for specializing in public health or industrial nursing, preparation for teaching hygiene, or for executive work in hospitals or schools of nursing.

4. Public health department, for intensive work in Kyobashi ward, for preventive medicine, maternity and baby clinics, social service, prevention of



DR. R. B. TEUSLER

## THE SPIRIT OF MISSIONS

spread of infectious diseases, etc., all carried on in coöperation with the municipal authorities.

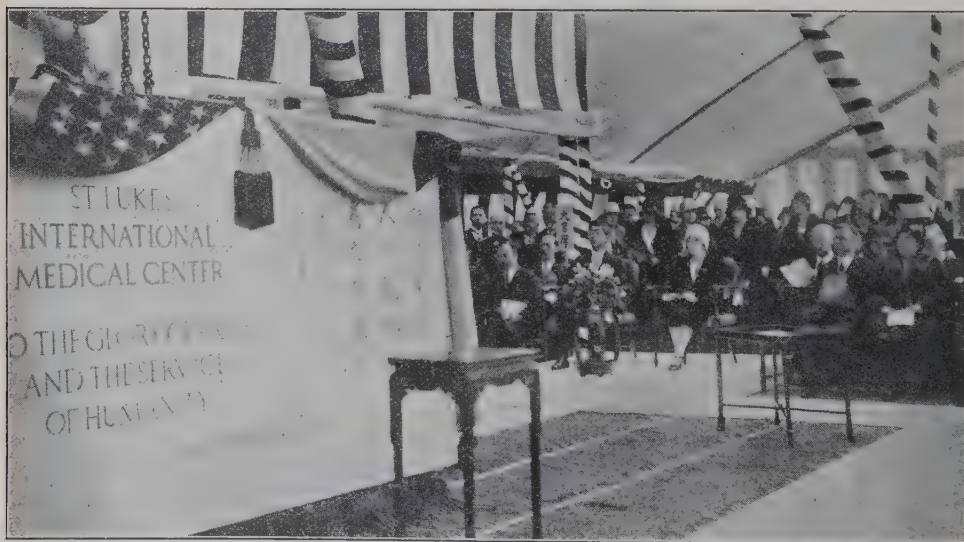
PERHAPS OUR GREATEST asset is the widespread confidence and endorsement pledged to the hospital by the 130,000 population here in Kyobashi ward. Tokyo has a highly effective form of government, inherited from feudal times. There are fifteen wards, of which Kyobashi, in which St. Luke's is situated, is one of the largest and most thickly settled. Each ward is divided into *cho*, each *cho* containing from a few hundred to two thousand citizens with their families. There are 119 *cho* in Kyobashi, and each has its chief, elected by the people and serving without salary. These are the leading citizens with responsibility for the betterment of their several sections. Every *cho* chief in Kyobashi ward has signed a pledge of coöperation with all the work of St. Luke's, and the executive committee of the whole ward has secured similar promises of coöperation from the heads of the other fourteen wards. This means that the leaders throughout Tokyo are definitely interested and sympathetic

with the plans we are working out in St. Luke's, to make an effective demonstration not only in clinical medicine, but in the whole field of public health and preventive medicine.

In all the large urban centers, there is a growing understanding and desire for better public health measures throughout the empire. Political parties have never used this great power to influence the people, and the feudalistic form of government has failed as yet to realize the immense importance of bettering the physical conditions of the people.

The housing problem is facing Japan with very serious menace. Industrially and economically, the question of the health of the people is beginning to arouse a response. The largest newspaper interests of Japan, both in Tokyo and Osaka, are more and more interested in plans for campaigns to educate the public in this great question of national health and well-being.

St. Luke's is in a unique position to be one of the great leaders in this awakening in Japan. Nowhere in Japan is there better opportunity than here in St. Luke's to express in concrete terms that are ef-



LAYING OF CORNERSTONE, ST. LUKE'S INTERNATIONAL MEDICAL CENTER, TOKYO

Bishop McKim is on the platform at the extreme left. In the first row are (left to right) Baron Shidehara, Minister of Foreign Affairs; the Aide to Prince Chichibu; Prince and Princess Chichibu; the Minister from the Netherlands; the American Ambassador, the Hon. William R. Castle, jr., and Mrs. Castle



## CORNERSTONE OF ST. LUKE'S HOSPITAL LAID



OFFICIAL GUESTS INSPECTING THE HOSPITAL

*Dr. Teusler and guests leaving Ward 2 on their way to the nurses' classrooms. In the center of the picture (left to right) are Dr. Teusler, Prince and Princess Takamatsu*

fective, the friendship of the American people for this country.

The plan for a big medical center, reflecting American standards in clinical medicine and in public health, has caught the imagination of the Japanese people. The leaders, not only in Tokyo, but all through Japan, are thoroughly cognizant of our efforts. The Emperor has given money towards the realization of this plan and our advisory council includes some of the highest men in the empire. With thirty years of service behind it, the work is in a position to demonstrate successfully the great advantages that are pe-

culiarly ours in the United States.

The laying of the cornerstone, therefore, has very real meaning not only in Tokyo, but throughout Japan. The completion of this medical center will be an effective demonstration for the whole of Japan. Its activities and its service will be duplicated all through the empire and the standards we are able to set will be a guide for similar institutions all through this part of the Orient. Considering the successful influence such an institution as this can exert, the amount of money needed to make the enterprise a success is remarkably small.

### From a Japanese Editorial

THE LEADING EDITORIAL in *The Japan Advertiser* of Tokyo for March 28, says in part:

A CEREMONY takes place today in Tokyo which will arouse the pride and sympathy of every American; and every nationality represented in this country will share those sentiments. There is nothing "national" about the occasion except the energy and foresight of its moving spirit. The importance of a cornerstone is that it binds together the two walls of a building, and the new St. Luke's International Medical Center is an example of what can be

done on a striking scale by the well-directed cooperation of Americans and Japanese. . . .

The laying of the cornerstone brings in sight the end of the task which the founder of the hospital began seventeen years ago. It is a long time. . . . Looking back over the history of the project it is clear that the secret of its success lies in the large view which Dr. Teusler took from the outset. . . . With a grasp of essentials and a confidence in the future which marks the really constructive mind, he projected an international medical center, which besides furnishing the capital with an efficient hospital would furnish the medical profession of the country with an example and a standard. . . .

# SANCTUARY

## *For Rural Life and Work* \*

LET US PRAY:

For those who sow and reap;  
For the homes and home life of our country people;  
For the children of the countrysides;  
For the clergy serving in town and country;  
For those who are charged with the promotion of the Church's country work.



WE beseech thee to hear us, O Lord God; and that it may please thee to give and preserve to our use the kindly fruits of the earth so that in due time we may enjoy them;

*We beseech thee to hear us, O Lord.*

That town and country churches may have a broad vision of the fields white unto the harvest about them;

That the people living in country districts may realize the great part they may play in the Church's work in the world and consecrate themselves to thy worship and the service of their fellow men;

That it may please thee to bless all work among the isolated and to vouchsafe to those who are striving to know and serve thee in the lonely places of the earth the ministrations of thy Church;

That the colleges and seminaries of the Church may give adequate training for the rural ministry and that young men studying for such ministry may realize the greatness of their calling;

That the schools and conferences held each year for the strengthening of the Church's work in town and country may be well-springs of inspiration and information to those who attend them;

That it may please thee to raise up prophets who will interpret to us the spiritual values of nature and the majesty and beauty which lie behind the fields and forests, the mountains and streams;

That it may please thee to guide all national and state governments in their efforts to promote the welfare of those who live on farm and ranch, in little town and open country.



O GOD, Heavenly Father, we beseech thee to grant to us and all the leaders, members and organizations of thy Church, a vision of the fields white unto the harvest in the country districts of America. Increase in us a desire to minister to those living on farm and ranch, in little town and open country, and so guide us by thy Spirit that we may harvest the souls committed to our care in love and power and understanding; through Him who said of old, Pray ye the Lord of the harvest that He would send forth laborers into his harvest, thy Son, our Saviour Jesus Christ. Amen.

GRACIOUS Saviour, thou wondrous Lamb of God, we beseech thee to bless the beasts and cattle who bear the burdens of the world and whose guileless lives are offered for the wellbeing of thy people. Thou, Lord, hast promised to save both man and beast and great is thy loving-kindness, O Master, Redeemer of the world. Amen.

\* Rogation (Rural Life) Sunday is May 25.





## Jottings from Near and Far



**T**HE AMERICAN Bible Society reports that last year two North American languages were added to the long list of over eight hundred tongues into which the Bible or its parts have been translated. For the first time the four gospels were issued for the Eskimos of the Bristol Bay and Kuskokwim River districts in Alaska, from a translation made by Moravian missionaries aided by a group of natives. The four gospels were also published in Hopi for the Indian tribe of that name living near the Grand Canyon. This is the first time that any part of the Bible has been made available to the Hopi and it is the thirteenth Indian language spoken in the United States in which the American Bible Society has published Scriptures.



**O**UR APOLOGIES ARE due the Rev. C. F. Whiston, whose appointment to the Missionary District of Hankow, China, was announced on page 231 of the April SPIRIT OF MISSIONS, for printing his name incorrectly.



**T**HE HONOLULU BRANCH of the Woman's Auxiliary has established a Malihini (newcomer) Scholarship Fund to enable visitors in the Hawaiian Islands to participate in the Christian education of American-born children with Oriental and Hawaiian ancestry at the Iolani School for boys and St. Andrew's Priory for girls.



**T**HE CHILDREN'S WARD at St. Luke's Hospital, Shanghai, China, presents a vivid picture of the life in that distant city and the people among whom the Church seeks to minister. In this ward there are as usual, two or three tubercular bone cases, and one little boy who was

knocked down by a motor car and had to have his arm amputated. It is, however, the small apprentices who are especially interesting. One boy of sixteen (Chinese count, subtract two years for foreign count) is a worker in a cotton mill on the other side of the river from the hospital. One of the big leather belts hit him and cut his head and back pretty badly. First he was taken to a nearby country doctor and was brought to the hospital two days later, none the better for having waited so long. There is a young printer of twelve whose arm was so badly crushed in one of the machines that it had to be taken off, also a tailor of fourteen who fell out of a window and injured his head, and a barber of fifteen whose master was so angry with him one day that he hit him over the head and cut it open. And last of all a little coolie of thirteen whose bed caught on fire one night when he was asleep and burned him badly. Of this group seven are paying fifty cents a day, the regular charge for ward patients; one is paying twenty cents and seven are not paying anything.



**R**EFERRING TO THE Rev. William H. Wolfe's account of his first Sunday in Bontoc, Philippine Islands, in the February SPIRIT OF MISSIONS (See page 104), Miss Mary E. S. Dawson, teacher in St. Phoebe's School, Hankow, China, writes:

"During part of the time when our work in China was interrupted, I worked in Bontoc. One duty was to go around the village on Saturdays and tell the people that the following day would be Sunday and to come when the bell for service rang. Last summer I spent my vacation in Bontoc and the missionaries there let me do this fascinating bit of Saturday duty again. In one little home the first baby had recently arrived. It was proudly exhibited by the young mother who said she was hoping to have the baby baptized soon and she would be

## THE SPIRIT OF MISSIONS

glad to come to church the next morning. She did, but the church was already full even to the aisles, so the woman had to stay out on the porch. That day there was no blazing sun, but the sky was overcast, and during the service there was a sudden shower. We inside the church, heard the people on the porch and steps scurry away to shelter. When the service was over the shower had ceased, but the part of the congregation outside had been gone some time.

"The next Saturday I saw the young mother again with her baby in their home. She said the baby had been sick all week from the drenching they had in the Sunday shower. She was not interested in services. The baby was obviously still sick with a swollen gland. Her interest of the week before had been dampened by that shower.

"It was a fascinating bit of Saturday duty, but often it was discouraging too. Very frequently the women said, 'We like to come to church, but the church is not enough,' and we have to admit that is painfully true. There is no room for them when they get there."



THE ACCOUNT OF the famine conditions in China included in the report of the February meeting of the Department of Missions (See April SPIRIT OF MISSIONS, page 229), is made graphic by a recent letter from the Rev. Leighton Yang in Sian, Shensi. He says that already two million people have died of starvation in Shensi Province alone, and five million more are faced with death if relief does not come. He, himself, is feeding 180 persons and is only prevented from caring for more by a lack of funds. It will be recalled that at the last meeting of the Department of Missions, the Department expressed its willingness to receive and forward gifts for famine relief to the Bishop of Shanghai for distribution by him.



AT A RECENT athletic and dancing exhibition in Manila, Philippine Islands, participated in by nurses of several hospitals, girls of Union Theological Seminary, orphanages of the several churches, the nurses' class of our St. Luke's Hospital won three first prizes, while the House of the Holy Child won second prize for the children's group and third prize for leadership. Helen Watson, their leader, is one of the mission's own children and is soon to study nursing.

CHRISTMAS SERVICES in Zangzok were hearty and well attended by the city Christians.

"But even so," says the Rev. Hollis S. Smith, "it was the poorest attendance at Christmas services here in years. The reason was that practically none of the country Christians were able to get in, as is their custom. Just a fraction of the usual number came. A great disappointment to them and to us. A few days before Christmas the local police had orders from Nanking to supply a large number of coolies for the army. So every day they were out impressing country people and farmers. Hence I had to send hasty word to our people not to come to the city. Some very distressing scenes took place on the streets here, with the police grabbing these poor fellows, tying them up and herding them off to be sent to Nanking. Once grabbed there was no chance given to notify relatives or friends, and it made no difference whether a man had a family dependent on him for food or not. There is some mighty bitter feeling among the farmer class because of this. But absolutely no redress. They are promised food and wages, but experience shows that although they do get fed, they get no money. And their family can starve for all anybody cares. The attitude of the city people is curious. Absolutely apathetic so long as they are not bothered. It's no wonder to me that these farmers are ready for any sort of a program, radical or otherwise, that is preached to them by anti-government or red agents.

"The *Tang Bu* here has been as quiet as a mouse; if the present government falls they will have to leave town on the run. They are cordially hated and they know it, and even now have very little face left. Still they can make trouble if they want to."



A NEW, WELL-EQUIPPED hospital has just been opened at San Pedro Macati, on the outskirts of Manila. The head of the nursing staff has announced that no nurses other than those who are graduates of St. Luke's Mission Hospital Training School in Manila will be engaged. One of those already on the staff is an Igorot girl, a former pupil of All Saints' School in Bontoc.



# The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

## Department of Missions and Church Extension

JOHN W. WOOD, D.C.L., *Executive Secretary*

### Across the Secretary's Desk

"AFRICA—MY Africa."

"I am proud of my color; whoever is not proud of his color is not fit to live."

"I have not time for revenge—that's not African."

"I am a debtor to all men, to all civilizations, to world Christianity, and to all kinds of educational programs."

"I am a brand plucked from the fire. I am a humble product of the self-sacrifice of those who came out to the 'White Man's Grave.'"

"We often sing Heber's lines:

'The heathen in his blindness

Bows down to wood and stone.'

"In his BLINDNESS?—NO!—In his HUNGER."

"With my people it is not so much *what* you say as *how* you say it, and *who* does the saying."

"To my people one 'let us do' is worth more than a thousand 'you must do's'. Africa is a child, but our paternalists fail to observe that this child is growing. They also forget that in many instances it is more important to work *with* than to work *for*."

These sentences were spoken by one of the most remarkable Africans of our generation, Kwegyir Aggrey. The story of his all too short but very useful life has been most effectively told by Edwin W. Smith in *Aggrey of Africa*. You can borrow a copy of it from our library. If you want to own the book, The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y., will tell you how to get it.

A FEW WEEKS AGO, All Saints' Chinese congregation in Shanghai had its parish meeting for the election of a vestry. One of the new members is a young woman, formerly a nurse at St. Andrew's Hospital, Wusih, and now married to a doctor, a Peking man, who is practicing in Shanghai. Her husband's whole family, father, mother, brothers and sisters; suffered martyrdom at the hands of the Boxers in 1900. Dr. Lieu was a young boy at the time and owed his escape to his having been off at school when the Boxers came.



THE EMPEROR OF JAPAN has conferred the "blue ribbon medal" upon Dr. Susan A. Searle for distinguished service as a missionary educator in Japan. Dr. Searle, a Congregationalist, went to Japan shortly after her graduation from Wellesley in 1881, under the American Board of Commissioners for Foreign Missions.



FROM St. John's-in-the-Wilderness, Alakaket, Alaska, comes a Christmas offering of \$71.75 for the general missionary work of the Church. Miss Amelia Hill who sends it writes:

"Our natives were awfully excited when an airplane brought me a patient from Bettles. She was very ill and could not see any visitors for a week. When finally I allowed visitors, one of our oldest native women, in fact a great-grandmother, in the Indian tribe here, visited my patient, inquired for her health and said, 'No wonder you are sick—riding in that devil (airplane) like that!'

"All the fall it was very mild. Until just before Christmas we slept with our windows open; but it began to get snappy and our lowest record just after Christmas is seventy-five below

## THE SPIRIT OF MISSIONS

zero, the lowest temperature I have experienced in my years in Alaska. . . . For eight days it remained between fifty-five and seventy below. We were glad when that was over. The wood was going fast and stoves took so much time and energy.

"We had a splendid Christmas celebration, with many native visitors and some white ones too, among them a dentist who has done much work here among the natives, old and young, and will save me many extractions. His visit was a welcome one. Some of our visitors were musical and helped with the Christmas music in church and at the Christmas tree. They also attended choir practices with the natives and we really had a happy time together.

"The Sourdoughs we see from time to time are for the most part interesting. At our Christmas dinner, for instance, we discovered that Illinois, Michigan, New Mexico, Alaska, and Ireland, of course, all had representatives. Two of our visitors were from Nome and two were born in Alaska. Just now we have three from Norway, one from Colorado, one from Pennsylvania—all of them floating around the Arctic Circle."



ONE OF MY MISSIONARY friends, just home from China, recently made her debut as a missionary speaker.

"One nice old lady looked me over from head to feet and said, 'Well, well, so you're a missionary. You look fresh enough. I thought they were all all shrivelled up'."



WHILE NEW YORK has been shivering in the grip of winter Brazil has been enjoying the delights of a sub-tropical summer. The students of the Church Seminary at Porto Alegre have been doing summer work just as the students of some of our northern seminaries do. Bishop Thomas says of them:

"One is assisting Mr. Sergel at Livramento; another is helping Mr. Pithan at Bagé; a third is at Pelotas with Mr. Severo da Silva; still another is helping Mr. Gasson in the translation of a history of the Old Testament, which they hope to have published for the use of the evangelical clergy and seminaries of Brazil; the other

student has been assisting Mr. Leao at Santa Maria and will go to Rio de Janeiro to take charge of the Redeemer, until I can send one of our clergy to take the place of Mr. Roberts, who leaves on furlough.

"I should add that each one of the four new students is at work somewhere."

### Arrivals and Sailings of Missionaries

#### BRAZIL

The Rev. A. N. Roberts and family, coming home on furlough, arrived in New York, April 1.

#### CHINA—HANKOW

Miss M. G. H. Tetley and Miss Winifred E. Steward, returning after furlough, sailed from Vancouver, March 29.

Dr. Mary James arrived in New York, March 17.

#### CUBA

The Rev. Reese F. Thornton, retiring from service, sailed from Havana, April 21.

#### HAITI

The Right Rev. H. R. Carson, D.D., coming to attend the meeting of the House of Bishops, arrived in New York, March 24, and returning, sailed for the field, April 4.

#### JAPAN—NORTH TOKYO

Miss Edna B. Murray, returning home on anticipated furlough, sailed from Yokohama, March 4.

Miss M. R. Schaeffer arrived in Tokyo, March 31.

Dr. and Mrs. H. E. Bowles, employed in the field, sailed from Honolulu for Yokohama, April 16.

#### JAPAN—TOHOKU

Miss Dorothy Hittle arrived in Tokyo, March 24.

#### LIBERIA

Miss Clara U. Keith, coming home on furlough, sailed from Monrovia, February 9, and arrived in New York, March 11.

#### PHILIPPINE ISLANDS

Miss Ellen A. Jarvis, returning to the field, sailed from Vancouver, March 29.

#### PORTO RICO

The Right Rev. C. B. Colmore, D.D., coming to attend the meeting of the House of Bishops, arrived in New York, March 24, and returning, sailed for the field, March 29.



## Foreign-Born Americans Division

THE REV. THOMAS BURGESS, D.D., *Secretary*

"WHY SHOULD THE Episcopal Church flirt with the Eastern Churches?" Every now and then we are asked exactly that question. It comes up not only in connection with our relationship with the Eastern Churches in the United States but more especially at the time when the Good Friday Offering is brought to the attention of the clergy. This Offering, it will be remembered, is used not only for the support of the work of the Anglican Communion in Jerusalem but also for the assistance which is given to the Armenian, Nestorian, and other Churches by our educational chaplains in Jerusalem and Mosul.

We have just received from abroad a most interesting photograph of the members of a conference held in Athens in March by the representatives of most of the national Orthodox Churches and the Young Men's Christian Association. In the very center of the front row stands John R. Mott flanked by the Metropolitan Naupaktos, the Metropolitan of Saloniki, the Archbishop of Athens, the Metropolitan of the Russian Churches in Western Europe, the Bishop of Nish, the Bishop of Sophia, the Bishop of Ochrida, and the Roumanian Archimandrite Scriban. There is not space here to tell of the significant results of this conference which will cement the existing bonds between the Y. M. C. A. and the Orthodox Churches. Such a conference is by no means unique. Last year another picture came to us showing bishops and clergy of the Greek Orthodox Church in conference with members of the World's Sunday School Commission. In neither of these two pictures is a member of the Episcopal Church to be seen. It would seem that it is not a question "Why should the Episcopal Church flirt with the Eastern Orthodox Churches?" but "Ought the Episcopal Church be the only non-Roman Christian body in America to avoid such conferences?"

## Christian Social Service

THE REV. CHARLES N. LATHROP, D.D.,  
*Executive Secretary*

FOR THE OBSERVANCE of Rogation Sunday (May 25) and the succeeding Rogation Days, the intercessions suggested in the Sanctuary (page 346) are useful. These prayers are taken from *Prayers from Rural Life and Work*, a pamphlet which is being prepared by the Division for Rural Work for free distribution. Other helpful materials include *Rural Life Sunday*, a pamphlet prepared by a committee of the Home Missions Council and the Federal Council of Churches, which is available at five cents a copy or three dollars a hundred from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

Three Rogation Day pageants available from the same source at twenty-five cents a copy or one dollar for five, are: *Rogation Days Across the Years* by Ethel Bain, *The Earth Shall be Filled with the Glory of God* by Louise H. DeWolf, and *The Third Throw* by Thomas C. Maxwell.



ON JANUARY 26 there was held in Washington, D. C., under the auspices of the Department of Christian Social Service a council of labor advisers consisting of workers in industry who are active Churchmen. The group included workers from a dozen states, representing the following trades: miners, carpenters, printers, machinists, railway conductors, federal employees, textile workers, engineers, painters, and hosiery workers. The conference was called by the Rev. Charles N. Lathrop, D.D., and presided over by Mr. Spencer Miller, jr. As a result of an all day conference the following declaration was presented and accepted:

"We, the members of a conference on industrial relations called by the Social Service Department of the Episcopal Church on the twenty-sixth day of January, 1930, in the City of Washington, D. C., desire to record our

## THE SPIRIT OF MISSIONS

conviction as workers and Churchmen on the relation of the Church to industrial problems. We are of the opinion that the conditions of industry at the present time in the United States are such as to challenge consideration and action of all Christian men and women. We are profoundly concerned by the rapid mechanization of industry and the displacement of labor, by the growing insecurity of employment, by some of the results of the rapid industrialization which is going on in the southern states. These are but a few of the questions which have become characteristic of modern industrialism.

"Industrialism in a word, has become so pervasive that it is no longer a question whether the Church will concern itself with this problem. Industrialism has become the characteristic feature of our contemporary civilization, and the Church, if it is to function effectively in the modern world, must function in and through an industrial order of society.

"Furthermore, the central problem of modern industrialism has become the problem of human relations. The Church as the oldest and most authentic institution concerned with human relations cannot escape a responsibility in this field. If Christianity is a Way of Life, it must concern itself with every aspect of human relations.

"We are persuaded in addition that it is impossible for labor to solve the problems of industry alone. We are equally persuaded that it is impossible for employers alone to solve these problems. We believe that the most effective way for the Church to aid labor is to encourage the men of labor within the Church to help in the solution of these problems as Churchmen and Christians. We believe that the same holds equally true for employers. We do not desire to emphasize our denominational differences; we do believe that labor or employers as Churchmen can most effectively assist the Episcopal Church in formulating the policy on these vital industrial questions. We believe also that if representatives of labor and management who are directly responsible for the problems of industry, can coöperate in the application of Christian principles in industry, that it will be

of great value in the solution of these problems.

"In accordance with these convictions, we have joined together in the formation of an Industrial Fellowship of the Episcopal Church to interpret to the Church the problems of labor and to interpret to labor the principles and policies of the Church. We commend similar action on the part of employers who are Churchmen.

"We recommend the appointment of a continuation committee of five selected from this conference to prepare a program of activity for such a fellowship and circulate it among the members of this Church."

The continuation committee as provided in this declaration included, Mr. M. S. Warfield, President, Order of Sleeping Car Conductors, Kansas City, Missouri; Mr. Alfred Coulton, Lawrence, Massachusetts, textile worker; Mr. Samuel F. Elliott, Brooklyn, New York, carpenter, member of the United Carpenters and Joiners of America; and Miss Mathilda Lindsay, Richmond, Virginia, member of Federal Postal Employees, and Vice-President of the National Women's Trade Union League. A meeting of this committee has been held and a tentative draft of the constitution of the Industrial Fellowship has been prepared for adoption and promulgation.



TWO BOOKS PUBLISHED by Harper Brothers, *The Social Worker: In Family, Medical, and Psychiatric Work*, by Louise C. Odencrantz, and *The Social Worker: In Group Work*, by Margaretta Williamson, have been added to the library. These books are analyses of the day-by-day work of social workers in these fields. We have put them in the library so that any rector who has young persons thinking of social work, can give them the books to read, in order that they may make sure of the type of work they wish to enter, and whether they are fitted for it.



## Religious Education

THE REV. JOHN W. SUTER, JR.,  
Executive Secretary

### THE CURRICULUM AS UNIFIER

THE CHURCH'S curriculum of religion has certain given factors. It is in some respects a well-marked-out course, and the first thing to remember about it is that we, who are the leaders and teachers, are *in it*. We invite the children to come into it with us and walk in it. Three things, at least, are fixed. First, its *locus*. It is here and now, in this particular country, this town or city, this parish, this year of our Lord. We cannot choose a different century, or country. Second, its *orientation*. North is north and south is south. We are moving in a certain direction, aiming at the goal described by Jesus Christ when He told us of His Kingdom. Third, its *fellowship*. The followers of our Lord, the members of His Body, are certain people who can be identified.

Our curriculum of religion has also a function. It aims to help the learner find unity, especially in three phases of his life.

*Unity of intellectual experience.* The pupil goes to many schools simultaneously: day school, the school of trained and supervised athletics, the school of music, dancing, riding, mountain climbing, camping, magazine reading, family life, and finally, the Church school, whose curriculum we are considering. This curriculum should give the learner the key to everything else that he learns. It should help him to achieve unity in his thinking. By means of it, he should be able to fit together in his mind the many seemingly unrelated pieces of knowledge, and bits of experience, which his other schools, both formal and informal, bring to him. Even in the primary department he should be helped to find ideas, and entertain thoughts, which will contain the makings of what later on he will refer to as his philosophy of life. This philosophy of

life, or point-of-view, will take forty or fifty years or more to build, but it is never too early to begin collecting the materials for it.

*Unity of social experience.* The pupil finds himself in many different social environments at once: his family, his school, his playmates, his family's servants, the town or city, the rich, the poor, the sick, the fortunate or unfortunate. He reads about, or hears about, injustices; he is told not to be greedy in the nursery or on the playground, yet at the breakfast table he may hear a conversation about business which exhibits on the part of his parents a grown-up greed for money or social position. His social world is at sixes and sevens, unless he has a key: the brotherhood of all mankind. To furnish him with this key is the business of our religious curriculum. Our Lord's will for the world can bring a unity, a consistent point-of-view, into one's social relationships even when one is young.

*Unity of worth-ship or evaluation.* What is most worthy? What is the truest scale of values? Is there any one thing that is precious above all others, which can be used as a touchstone? How can our ideas of value be organized and put in an orderly sequence, or pyramid? All these questions are answered in true worship, which is the unifier of values. God is supreme: High, Holy, and to be adored. In His Presence all else is lowly, but all else is not on a flat level. For our God has ideas and purposes. Some things are dear to Him, desirable, in accord with His purposes; others are obstacles to His will, and some of these have been singled out by the Son of God as objects of particular condemnation. In worship, therefore, if we keep our thinking straight, we gain a unifying principle whereby to determine the relative worths, or values, of all things, seeing them in the light of eternity, measuring them against the fulness of the stature of Christ.

The Christian religious curriculum, therefore, with its several given factors, should set free in the learner his powers

## Read a Book

**L**AST year, one book in every twelve published in the United States, was a religious book, a number which was exceeded only by works of fiction and children's books. Although religious books stood sixth on the list of classifications in 1900 and fourth in 1910 and 1920, during the past five years they have been either second or third on the list each year. This indicates the tremendous current interest in religious problems and is especially significant when it is recalled that religious books outrank in number, biography, one of the most popular classes of literature, poetry, drama, science, and history. In 1929, 806 of the 10,187 new books were religious titles. The figures for earlier years were: 1920, 665 of the 6,187; 1910, 943 of the 13,470; 1900, 448 of the 6,356.

The National Association of Book Publishers is also the authority for the statement that since October last one and a half million copies of the new Prayer Book have been sold.

of growth—but not simply growth in general, or growth in all directions, for it should stimulate, specifically, growth toward these three unities: of the intellectual life, of the social life, and of the life of worship.

## Adult Division

THE REV. T. R. LUDLOW, D.D., *Secretary*

### SPECIAL ADULT INQUIRY

**Y**OUR SECRETARY for Adult Education is desirous of being of service to his fellow Church members. He can be of real service only when he knows the needs of those members. Will you help him to serve by answering this inquiry in detail?

Religious education is not an end in itself, but a means for meeting human need. Its aims are not just to impart knowledge, but to fit for Christian usefulness. In determining what religious education ought to be, we must therefore discover in what ways individuals most need help to meet their practical problems of Christian life. These problems are in any of five great fields:

Personal Christian development  
Home life

Community life  
Church life  
National and international relationships

1. Think over these five fields and decide what personal responsibilities in each of them you are least prepared to meet adequately. When you have named what you consider the most urgent responsibilities which you are unprepared to discharge, number them in what for you is the practical order of their importance.

2. What sort of experience in religious education do you think might have prepared you to meet these needs more adequately?

3. If you heard of a correspondence school that was reported to have a practically unlimited number of excellent courses in religious education, for what sort of course would you apply?

4. What specific kinds of religious education do you think are most urgently needed by Christian people today? Number these in what you consider the order of their importance.

5. In which of the following five fields do you consider the need for adequate religious education as most important today:

Personal Christian development  
Home relations  
Community relations  
Church life  
World citizenship?

Number these in the order of their importance.

6. Are there other types of education and kinds of subject matter, not technically religious, but useful in religious development, which you think the Church should undertake to provide? Be specific.

7. In view of your answers to the previous questions, where would you locate the causes for the ineffectiveness of the religious education of adults? Name three principal causes.

8. Any comments suggested by the above.

Send your answers to the Secretary for Adult Education, Church Missions House, 281 Fourth Avenue, New York, N. Y.



# The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,  
311 Alexander Street, Rochester, N. Y.

WHITSUNDAY, THE birthday of the Church, has been chosen as the day for a Corporate Communion when young people everywhere may be conscious of this comradeship, may share in this fellowship, and may be empowered by the spirit of God as were those friends of Jesus in the Upper Room.

The National Federation of Episcopal Young People invite all young people of the Church to join in this fellowship whether or not they belong to any organized group. An announcement of the plan has been sent to the young people in the mission fields abroad and to members of the college group in this country in the hope that they too may join in this service. When the plans were made for the Corporate Communion it was suggested that as far as possible the young people attend the early service in their own parish. Whitsunday, being late this year, will come when many young people are on their vacations, especially those who live in the South and the West. Being away from their parish church on that day, they are asked to join in this fellowship by attending the service wherever they are.

A simple leaflet containing a meditation and prayer for corporate and personal use has been prepared by the National Commission of Young People, which may be secured from the office of the Associate Secretary for one cent a piece. Each group will know best how

these leaflets can be used, and will want to talk over with their rector the possibility of and plans for a preparation service so that all may come to the Holy Communion ready to receive that strength and power which God gives in this service.

With the rector's help and the aid of the Prayer Book or a manual of devotion a simple and suitable form of service may be selected or prepared. The following suggestions are typical of what young people have written or chosen as helping them to realize more fully their fellowship with God and with one another.

## A MEDITATION

—BISHOP BRENT.

A MEDITATION helps us to think of the character and life of our Lord and of our own character and life in that light. Two of the most widely used meditations are the one on Love in the worship section of *The National Handbook* and the one centered around that same theme known as *A Meditation upon the Character of Jesus Christ* which is found in *A Book of Prayers for Students*. The following meditation has been helpful to individuals and groups, who, realizing the beauty and power of Jesus' life, yet when confronted with problems and possibilities in their own lives, have asked "Lord, what wilt thou have me to do?"

## A MEDITATION ON THE WILL OF GOD\*

"Jesus said: Not every one that saith

\*From *A Book of Prayers for Students*. (New York, Womans Press).

## THE SPIRIT OF MISSIONS

unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Whosoever shall do the will of God, the same is my brother and sister."

It is the will of God that we should endeavor to keep our bodies in health and strength, and our appetites and impulses under control, and everywhere and in all things to be temperate and pure.

(Here and after each sentence, there shall be a pause for silent meditation and prayer.)

It is the will of God that we should train our minds, and be true in our thinking, and just in all our judging.

It is the will of God that we should be honest, truthful, and upright in thought, word, and deed.

It is the will of God that we should be diligent and faithful in our several callings, doing our daily work in all simplicity and integrity, and seeking and laboring only for the things which are just and good.

It is the will of God that we should rule our spirits, bear with each other's infirmities, and as much as lieth in us live peaceably with all men.

It is the will of God that we should live chiefly to be helpful to others, and not to seek only our own pleasure and gain.

It is the will of God that we should do what we can to take away the sin and sorrow of the world, and to overcome all evil with good.

Grant to us, Lord, we beseech thee, the spirit to think and do always such things as are right, that we, who cannot do anything that is good without thee, may, by thee, be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

### A LITANY

**A**LITANY is particularly valuable, as it offers the worshipers an opportunity to take a very active part in the service and is a means of self-examination and intercession. A group may write its own litany. The members of the group

could be asked to bring in subjects for intercession and thanksgiving, which could be put into the form of a litany by arranging them according to subject and adding such responses as "O God, hear our prayer" or "We thank thee, O God." In writing an original litany the form in the Book of Common Prayer is a good example to follow. Miss Edith Clayton who wrote the National Hymn has also written *A Litany for Young People*.

### INTERCESSIONS

**O**FTEN IN A SERVICE or period of intercession the leader makes the petitions, and the worshipers, instead of sharing through responses, pray silently for the objects which the leader names. For example, the leader may say, "Let us pray for ——" or "Let us give thanks for ——" Then follows a moment of silence. In arranging the intercessions it is well to group the petitions according to subject, concluding each group with

O Lord, hear our prayer,  
*And let our cry come unto thee.*

Most books of prayers contain suggestions for intercessions, and many subjects will arise through the daily experiences of the individual or the activities of the group. The members of the National Commission have suggested these subjects for intercession:

The strengthening of bonds and broadening of understanding among Christians as a result of the Lambeth Conference.

For Christian unity, striving to see beyond the reaches of our own Church into the glory of a united Christendom.

For world peace and a fellowship of nations, believing in the power of love in action to make the world a brotherhood, and living accordingly.

For the youth of Russia, that despite persecutions, they may hold to the highest truth, seek the best and out of chaos, find the Christ.

That we young people everywhere, seeing the vision may be willing to make the adventure to be what we pray to be.

For courage in meeting all issues of life



## THE NATIONAL COUNCIL

squarely, with complete confidence in God's loving care and purpose.

For perfect obedience, being true to God's high commands and trusting him fully with our lives.

For small prayer groups led by the rector to strive toward personal evangelism, a discussion of religious problems, with the aim to develop spiritual as well as financial objectives.

For more young people to give their lives to Christ in the work of his Church.



ANY GROUP WRITING their own service of worship or preparation is asked to send a copy to the Associate Secretary so that much material may be in hand when the new bulletins for *The National Handbook* are compiled.

### National Student Council

Correspondence may be addressed to the Secretary for College Work, the Rev. C. Leslie Glenn, 281 Fourth Avenue, New York, N. Y.

#### CHURCH WOMEN FOR WORK

CLERGY MINISTERING to college women have been sent information about vocations in the Church open to women. Further copies of this information may be obtained from the Church Missions House. Especially at this time there comes a call from China from the Diocese of Kiangsu, (Shanghai), where ten American girls are needed to lead in evangelistic work and help train ten educated Chinese girls for this purpose. The Rev. A. B. Parson at the Church Missions House would be glad to furnish particulars.

#### STUDENT MOVEMENT CONFERENCES

THE FOLLOWING Church leaders will be at the Student Christian Movement Conferences:

*Blue Ridge, North Carolina*, June 13-21

The Very Rev. William H. Nes

The Rev. Moultrie Guerry

The Rev. Alexander Zabriskie

The Rev. Thomas Wright

*Geneva, Wisconsin*, June 13-21

The Rev. Carter Harrison

The Rev. Alden Kelley

*Northfield, Massachusetts*, June 13-21

The Rev. A. L. Kinsolving

The Rev. C. Leslie Glenn

The Rev. W. Brooke Stabler

*Forest Park, Pennsylvania* (formerly Eagles Mere), June 11-21

The Rev. Frank Bancroft

Mr. Coleman Jennings

Miss Elizabeth Willing

*Hollister, Missouri*, June 6-16

Mr. Coleman Jennings

*Seabeck, Washington*, June 13-20

The Rev. Joseph Ewing

*Asilomar, California*, June 18-28

Deaconess Anna G. Newell

*Blue Ridge, North Carolina*, June 6-14

The Rev. William J. Alfriend

*Geneva, Wisconsin*, June 21-30

Miss Ellen Gammack

*Seabeck, Washington*, June 21-July 3

Miss Leila Anderson

*Silver Bay, New York*, June 19-27

Deaconess Claudine Whitaker

Miss Alice M. Young.

#### MINISTRY CONFERENCE

AMONG THE LEADERS who will be present at the Fourth Conference on the Ministry for School Boys at St. Paul's School, June 21-25 are the Rev. Charles E. Raven, Canon of Liverpool Cathedral, and the Rev. J. R. Oliver, M.D. of Johns Hopkins University. Both are well known

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THE REV. CHARLES E. RAVEN, D.D.

*The Canon of Liverpool Cathedral, who will be one of the leaders at the School Boy Conference on the Ministry next month*

for their books and their preaching. The committee on the conference includes the Right Rev. John T. Dallas, D.D.; the Rev. Messrs. C. Leslie Glenn, Arthur L. Kinsolving, Noble Powell, Frederick H. Sill, O.H.C., W. Brooke Stabler, Samuel S. Drury, L.H.D., Chairman; the Hon. George Wharton Pepper, and the Messrs. A. Felix DuPont, Archibald R. Hoxton, LL.D., Coleman Jennings, and John R. Toop, Secretary. Boys in the last two years of school are welcome as guests of the school. For further information write to Mr. John R. Toop, St. Paul's School, Concord, N. H.

### NEW WORKERS

**D**URING THE PAST few months the following clergymen have taken up work near college campuses or have accepted calls to such work to which they will come in the fall:

The Rev. J. Jardin Guenther, Trinity Church, Swarthmore, Pennsylvania.

The Rev. G. Irvine Hiller, Emmanuel Church, Athens, Georgia, near the University of Georgia

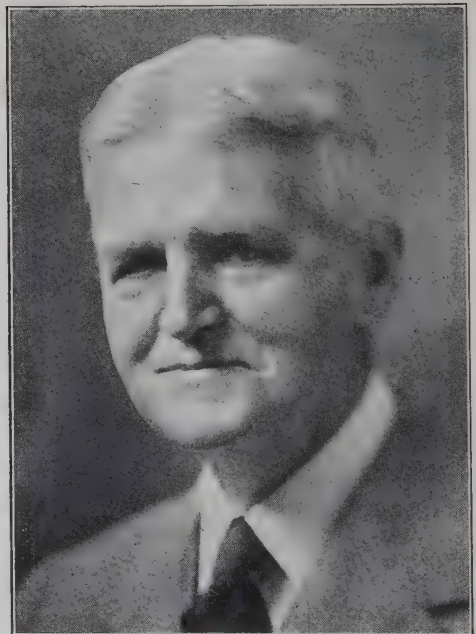
The Rev. Charles Leavell, Christ Church, Bowling Green, Kentucky, near Kentucky State Teachers' College

The Rev. William Laird, to be rector of two churches and Episcopal chaplain at William and Mary College, Williamsburg, Virginia

The Rev. Richard McEvoy, Trinity Church, Iowa City, Iowa, near the University of Iowa

The Rev. David Trimble, Assistant at Christ Church, Cambridge, Massachusetts, near Harvard University

The Rev. Charles Cadigan, Assistant at Grace Church, Amherst, Massachusetts, near Amherst College



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THE REV. JOHN RATHBONE OLIVER, M.D.  
*Prominent Churchman who will be at both the School Boy Conference on the Ministry and the National Conference on Social Service next month*



## THE NATIONAL COUNCIL

### Department of Publicity

THE REV. G. WARFIELD HOBBS,  
*Executive Secretary*

THE SECOND FUNCTION of the national Department of Publicity is that of propaganda for the work of the Departments and the Woman's Auxiliary.

The Department conducts propaganda also in the interest of the specific plans, projects, and activities of the various Departments of our Council and the Woman's Auxiliary. Thus the people inside and outside of the Church are informed, to some extent, about the Church's interest in, and efforts for, religious education, social service, and missions.

Each of the Departments has a specific work to do. They are not self-contained central bureaus that operate inside the general offices of the Church. To be useful most effectively they must reach out into dioceses and parishes, enlisting the interest and service of the people of the Church. Their activities require publicity. Without this line of communication they could not function properly. To each one of them publicity throughout the Church is a vital requirement. All of them seek to influence Christian people to *be* and to *do* something. They supply impulses to action along certain definite lines. Publicity can enable them to reach and to influence every member, the "last man" who must be influenced, for completely effective service in executing the Master's will.

The next function of the national Department of Publicity is that of publicity promotion. The Department interprets its duty as including all possible effort to assure intelligent, fitting, and effective use of publicity throughout the provinces, dioceses, missionary districts, parishes and missions. Church publicity is not being used to the greatest advantage unless it is used everywhere that the Church is at work. Certainly there is in this Church no such general use. Therefore it becomes necessary that diocesan and parish leaders shall be convinced of the

need and the value of publicity, and become desirous of learning something about its principles and practice.

The Department endeavors by all proper means to arouse a publicity consciousness among the leaders of the Church, to the end that everywhere the power of publicity may be applied to the advancement of parish, diocesan and general Church activities.

In addition, the Department acts as publishing agency for the National Council, the Departments, and the Woman's Auxiliary, and conducts special publicity operations as need for them arises. An outstanding example is the triennial General Convention, which is said by newspaper and press association representatives, to receive wider publicity than is given to any other religious gathering in the United States.

### Field Department

THE REV. C. E. SNOWDEN,  
*Executive Secretary*

#### THE ADVANCE WORK PROGRAM

FORTY-THREE DIOCESES have accepted a share in the Advance Work Program. Eleven dioceses have asked that certain items be reserved for them until definite action can be taken by the diocesan council or the diocesan convention. In three dioceses which have not seen their way clear to accept any share in the Advance Work Program, the Woman's Auxiliary in each case has taken an item. Ninety-six of the items have either been definitely taken by a diocese or are being held in reserve at the request of dioceses. This, in brief, is a report of the progress of the work.

The remaining dioceses are being visited as rapidly as possible, and we think that every diocese will have been visited by the middle of May. Then the first step in this Advance Work Program will have been completed. We must remember that it is only the first step. The mere fact that a diocese has accepted an item or items does not guarantee that

## THE SPIRIT OF MISSIONS

the Program will be carried through to a successful conclusion. Other steps must follow and we suggest:

1. Appointment of an Advance Work Program Committee headed by an active, aggressive chairman, and consisting of clergy, laymen, and members of the Woman's Auxiliary. We must keep in mind that the Woman's Auxiliary and its Corporate Gift organization are behind the Advance Work Program and are promoting it with all the energy which that organization puts into any missionary activity.

2. Leaflets descriptive of the items taken by the dioceses should be ordered promptly, so that this information may be broadcast through the dioceses and the educational part of the work begun as soon as possible. These leaflets are provided by the National Council free of charge. Along with the order for leaflets should come an order for copies of the general leaflet, *The Advance Work Program*. Orders should be sent to the Rev. Robert P. Frazier, Director of the Advance Work Program, Church Missions House, 281 Fourth Avenue, New York, N. Y.

3. In many dioceses, the diocesan paper is sent to every family. Therefore, publicity regarding the items appearing in the diocesan paper will reach practically every member of the diocese. This publicity could well consist of extracts from the general leaflet, the story of the item from the particular leaflet, and news items and information from that field, which may be obtained from the handbooks on missions, etc.

4. As this Advance Work Program is not a quota on the dioceses and we hope will not be spread as a quota on the parishes by the dioceses, the committee should interest individuals and secure special gifts.

5. The clergy can help in spreading information and education by preaching mission sermons on the field in which the accepted item lies. Material for these

sermons can be secured from the various handbooks on the mission fields.

6. Lantern slides and accompanying lectures, may be obtained from the Church Missions House on any of our mission fields. These are interesting particularly to the Church schools.

7. It is hoped that a speaker from the field in which the item lies can be sent to the diocese, so that first hand information may be given and personal contacts made. We cannot promise this. Our staff of missionary workers is small and they are very much needed at their posts. Those who are home on furlough cannot be expected to give all their time to speaking engagements, but we will do the best we can to have someone in the diocese at the time most convenient to the diocese. The diocesan committee will be expected to make up the itinerary for the speaker and arrange special meetings in the large centers.

8. At all large meetings with a special missionary speaker, real interest and enthusiasm is aroused in many people which will result in gifts if a convenient channel is presented for the making of gifts. Therefore, we strongly suggest that at all large meetings subscription cards and addressed envelopes be given to all who attend, so that when they return home, they will have before them a reminder of the appeal and definite direction to whom the gift should be sent. We will be glad to send a suggested form of this subscription card.

9. This Advance Work Program is an appeal to the whole strength of the Church. It is a definite, personal appeal for a definite piece of work in one or more of the dioceses or missionary districts. Therefore everyone should be given the opportunity to make his gift.

The people of the Church have always responded gladly and generously to any special appeal in a time of need. There is no reason to believe that their willingness or generosity is not as great today as it has been in the past.



## The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

### AUXILIARY B, TRINITY CHURCH, SAN FRANCISCO, REPORTS

*IN a conference of Woman's Auxiliary officers held March 13 in San Francisco, California, a report of the work done by Auxiliary "B" of Trinity Church was so suggestive that it is printed here by request.*

AUXILIARY "B" of Trinity Church was organized this last summer through the inspiration and with the aid of Dr. and Mrs. Deems and Mrs. Sherman and is now composed of thirty of the younger women of the parish who have wished to be of service to this church.

The activities of this group have been divided and put under the leadership of eight committees: program, education, utility, entertainment, social service, membership, United Thank Offering, and Cradle Roll.

Two meetings are held each month, one for business, and the other, open to all the women of the parish, set aside for some speaker of interest, followed by a social hour and tea, arranged for by the entertainment committee.

Three of these meetings have taken place. At the first, Professor Rugh of the University of California gave a most interesting address on the religious education of the child. At the second, the Rev. Charles P. Deems, D.D., outlined the vast work of the Church, so that one could not fail to catch the spirit and deeper meaning of all the Church activities. At the last such meeting over one hundred people had the great privilege of hearing and meeting the Right Rev. P. T. Rowe, D.D., Bishop of Alaska, on his recent visit to San Francisco. (See April SPIRIT OF MISSIONS, pages 213-216.) Then Dr. Mabel E. Elliott gave a brief talk on her work in St. Luke's Hospital in Tokyo.

One of the aims of the educational committee is the establishing of a circulating library of recent accepted works dealing with child psychology and relig-

ious education in the home. It is thought that such a library will be of great advantage to those seeking a definite program for the religious training in the family life. As a means to this end, the utility and entertainment committees have already held the first of a series of bridge-teas at the home of one of the members, the proceeds from which, amounting to sixty dollars, will soon make the library a reality. It is also the plan of this committee to maintain a table in the church vestibule where books of this type may be purchased.

Under the able leadership of the utility chairman, two dinners, the eightieth anniversary dinner and the annual parish dinner, have been given with success in the guild rooms of the church and this Auxiliary stands ready to be of any further assistance at such gatherings.

The most conspicuous work done by the social service committee has been the packing, in conjunction with Auxiliary "A," of over one hundred Christmas boxes for the Seamen's Church Institute. Occasional volunteer help in the office work of the church has also been given. It is the earnest hope of this committee that it may in turn visit the various institutions in the city and so become familiar with their needs. Thus in time Auxiliary "B" hopes to be of real assistance to them.

Taking the work of each committee in turn, the membership speaks for itself, while the United Thank Offering chairman is engaged in the distribution of the blue boxes among the members of this branch. The work accomplished for the Cradle Roll has been most gratifying. The mothers of almost thirty babies on the baptismal roll of Trinity Church have been visited and encouraged to raise their children in the Church.

## THE SPIRIT OF MISSIONS

At a recent special morning service, a number of these little children were introduced by the rector to the members of the Church school as future pupils.

Realizing that many of the members of Auxiliary "B" are comparatively new in this work and are still feeling the way step by step, we pray for guidance and that we may be a comfort to the rector and of help to the Church.—BESSIE A.

PIGOTT, *President, Auxiliary "B," Trinity Church, San Francisco, California.*



MISS WINSTON IS CHAIRMAN

THE CHAIRMAN OF the Committee on Interracial Relations referred to on page 232 of the April SPIRIT OF MISSIONS should be Miss Nannie Hite Winston instead of Miss Marston.

### The Commission on Evangelism

*Authorized by General Convention*

The Right Rev. Thomas C. Darst, Chairman  
509 Southern Building, Wilmington, North Carolina

#### NINETEEN HUNDREDTH ANNIVERSARY OF PENTECOST

AT A RECENT meeting the National Commission on Evangelism adopted the following:

RESOLVED: That this Commission respectfully request the National Council to send a call to the Church to observe, in cooperation with other communions, wherever possible, in some appropriate way, the coming anniversary of Pentecost, and that this Commission will gladly cooperate with the National Council in working out an appropriate program.

This was presented to the National Council who acceded to the request, but in view of the fact that the House of Bishops was about to meet to elect a Presiding Bishop, no committee was appointed until the matter could be referred to the bishop elected to that office. Now that Bishop Perry is in office, it is expected that some definite plan will be considered and suggested to the Church in the near future.

The fact that the National Council and the Commission on Evangelism are cooperating in this matter is no reason that every community and parish should not be preparing for this great event. This will be the nineteen hundredth birthday of the Christian Church. The outpouring of the Holy Spirit upon the little band of disciples was the beginning of the Christian movement among the nations of the world. At every altar of Christendom this anniversary should be emphasized, and from every pulpit this Gift of God of Himself in the Holy Spirit should be proclaimed anew. This is the bond of Christians of every name and in the power and fellowship of that Spirit all should draw nearer together in love and service.

While the national office of the Church is preparing the national program, let all be busy arranging for the observance of this anniversary in community and parish.





## The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

### Church Mission of Help

MRS. JOHN M. GLENN, *President*  
27 W. 25th Street, New York, N. Y.



NEW YORK CMH reports that:

During the year just passed 220 new girls came to CMH through the New York and Westchester offices. Of this number, 107 were unmarried mothers. Forty-five were wholly "preventive cases." It is interesting that of these 220 girls, only two had no religious connection of any kind; forty-two were members of our own Church; 176 belonged to other religious bodies. To this number of 220 new girls were added 218 more to whom service of a temporary character was given, most of them non-residents or transients who as a rule do not remain under care for more than a short period. Added to the 412 girls already under care, this made a total of over eight hundred girls for whom CMH in New York worked during 1929.

The chapel in the New York CMH house was blessed January 20, at a celebration of the Holy Communion. The chapel is the gift of the Trinity Parish group, its furnishings and equipment being all memorial gifts.

For the past four or five years, on a date near the Feast of the Annunciation, CMH has had a quiet day for its staff workers, volunteers, board and group members, and friends. This year it was conducted on March 31, at Trinity Chapel, by the Rev. J. Wilson Sutton, President and Chaplain of the New York society.

The nineteenth annual service was held on the afternoon of March 30, at the Cathedral of St. John the Divine, New York, N. Y.

### Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*  
202 S. Nineteenth Street, Philadelphia, Pa.



MORE THAN TWO hundred boys representing thirty-five parishes and missions of the Diocese of Los Angeles, came together February 13-15 in St. Paul's Cathedral, Los Angeles, California, for a three-day conference. The Bishop of the Diocese, the Right Rev. W. B. Stevens, D.D., was there, as were also the Very Rev. Harry Beal, Dean of St. Paul's Cathedral; Colin M. Gair, jr., President of the Los Angeles Junior Assembly; the Rev. Franklin L. Gibson; Charles Myers, Vice-President of the Junior Assembly; the Rev. B. M. House, Chaplain of the Junior Assembly; Edward Neese; Paul Rusch, National Council member in Japan; Walter Macpherson, secretary in charge of all the work on the Pacific Coast; and Leon C. Palmer.

Friday, February 14, was devoted to individual meetings with rectors on boy problems, while the evening was given over to a large gathering, in the Cathedral House, of leaders from all over the diocese, at which Mr. Palmer spoke on *Leadership for Boys and Young Men in our Church*. Mr. Gair, who presided gracefully, presented to Bishop Stevens the entire assemblage of young men, telling their Bishop that they were there to follow his leadership in "the spread of Christ's Kingdom among young men."

Saturday began with a Corporate Communion, with Dean Beal as celebrant, followed by a series of conferences on such subjects as *Chapter Organization and Meetings, The Church's Responsibility to the Individual Boy, The Need for Leadership for Boys and Young Men in the Diocese of Los Angeles*.

## THE SPIRIT OF MISSIONS

### The Seamen's Church Institute

THE REV. W. T. WESTON, *General Secretary*  
25 South Street, New York, N. Y.



FROM TIME TO time tubercular seamen are discharged from the Marine Hospital, Fort Stanton, New Mexico, as arrested cases. These men are unable ever again to go to sea and they are advised to stay in New Mexico. During the years they are under treatment at Fort Stanton, the Seamen's Church Institute is able to do a great deal in preparing them to make a living after they are discharged. A great deal has been done by way of occupational therapy, but the field for men trained in this way is very limited. Many of these men staying in New Mexico are now seeking employment as carpenters, electricians or mechanics. Most of the training received at Fort Stanton along these lines must be supplied through books distributed by the Institute. There is a great need at this time for scientific books and it would be most appreciated if readers of THE SPIRIT OF MISSIONS who have such books to dispose of would send them to the General Secretary.



THE REV. J. E. ROCKLIFF, a Roman Catholic priest with headquarters in New York City, is the international promoter of the Apostleship of the Sea, a movement organized on the continent of Europe and in the Americas for the spiritual care of Roman Catholic seamen. There is a large field for such service and it will be welcomed by many of the men.



THE INSTITUTE is greatly privileged in its relations with several branches of the Needlework Guild. Underwear, socks, linen, towels, and many other useful articles are sent us at this time of the year and help greatly in stocking up our supplies for the house and for needy seamen.

### Guild of St. Barnabas

MRS. RICHARD W. BOLLING, *Secretary General*  
156 East 79th Street, New York, N. Y.



THE PROPOSED PLAN for the annual council meeting, May 16-18, in Detroit, Michigan, which has been sent out follows:

#### Friday, May 16:

- 9 a. m. to 12 Noon—Registration
- 1 p. m.—Luncheon. Address by Bishop Page and the Rev. R. W. Woodroffe
- 2 p. m.—Round Table. Branch Problems and Policies  
Executive Committee meeting
- Evening—Reception for officers and delegates

#### Saturday, May 17:

- 7:30 a. m.—Corporate Communion
- 8:30 a. m.—Breakfast
- 9:30 a. m.—Business Session
- 12:30 p. m.—Luncheon
- 2:00 p. m.—Business Session continued
- Evening—Dinner for officers, delegates, members of Detroit Branch, others interested in nursing. The plan is to have a representative speaker from the nursing profession

#### Sunday, May 18:

- Florence Nightingale Memorial Service of the Detroit Branch. Sermon by the Rev. Howard C. Robbins, D.D.



ABOUT ONE-HALF of the branches of the Guild have sent in their annual report forms. A review of their missionary activities exclusive of numerous contributions to local needs, shows that the Guild as a whole, contributed one thousand dollars to the United Benevolent Fund for the salary of Miss E. T. Hicks, missionary nurse at St. Luke's Hospital, Ponce, Porto Rico. Following this lead, eight branches have sent special gifts of money and boxes to Ponce, while three other



## THE NATIONAL COUNCIL

branches have sent Christmas boxes to St. John's in the Mountain, Endicott, Virginia. Two branches sent boxes to Deaconess Margaretta James, Holy Cross Mission, Batesville, Virginia, and two others sent magazines to nurses in India and Japan. Several branches report small contributions to the American Red Cross, St. Luke's Hospital, Tokyo, and to the Needlework Guild of America.

### The Girls' Friendly Society

FLORENCE LUKENS NEWBOLD, *Executive Secretary*  
386 Fourth Avenue, New York, N. Y.



TWO SCHOLARSHIPS of fifty dollars each for the new School for Christian Social Ethics at the Wellesley Conference, June 24-July 3, are being offered to older members of The Girls' Friendly Society by Miss Caroline B. La Monte, Chairman of the Committee on International Understanding. The scholarships will be awarded to the two older members who write the best letters telling why they are interested in the problem of applying Christian ideals to political and industrial life.



IN HER NEW book *Understanding the Adolescent Girl* (New York, Holt, 1930) Grace Loucks Elliott says, "The material in the book gathers up the author's experience with national and local groups in the Young Women's Christian Association, the Girls' Friendly Society, and similar agencies." The Girls' Friendly Society has been fortunate in securing Mrs. Elliott as a discussion leader at several of its associate training conferences, especially the one just held in New York, April 27-29. Her wide experience as a leader and counselor of girls and her ability to come directly to grips with the real problems of girls-as-they-are have been most valuable to the Society as a whole.

Leaders in the Girls' Friendly Society feel that one of their most important functions is to give girls that individual and sympathetic understanding which will help them to solve their own problems

and to make their own decisions. Through national conferences such as that held in April and the younger members' conference to come in June, leaders find practical help in learning how to understand and meet the problems of their girls.



FIVE OF THE members of St. Mary's branch, Nebraska City, Nebraska, are students at the nearby school for the blind. Recently they gave a Chinese play, *The Color Line*, in which the cast was chosen and coached by one of the members, a teacher at the school who is totally blind herself. Other students in the school, not members of the Society, generously coöperated in taking part in the play. Another group of G.F.S. blind girls is at Grace Church, Colorado Springs, Colorado.

### The Daughters of the King

MRS. W. SHELLEY HUMPHREYS, *Recording Sec'y*  
2103 Main Street, Jacksonville, Florida



THE NATIONAL COUNCIL of the Order convened in regular semi-annual session at national headquarters in New York, April 1, with eleven members in attendance.

According to arrangement the Council adjourned early one afternoon in order to attend service at the church where on Easter Even, 1885, the first chapter of the Daughters of the King was formed, the Church of the Holy Sepulchre, now known as the Church of the Resurrection. This seemed a desirable and fitting thing to do on the eve of the forty-fifth anniversary of the founding of the Order.

A bequest to the Order from Miss Emma E. Behlendorff, a Council member and officer for a number of years, was used to create a memorial scholarship under the Master's Fund to be known as the Emma E. Behlendorff Scholarship.

Emphasis was laid on Bible study and several courses are to be presented to members for their consideration and use. A program for juniors, giving suggested

## THE SPIRIT OF MISSIONS

study and activities for chapters, has been sent to each diocesan president, and a conference for junior leaders is to be included on the triennial convention program. A representative of the Order was appointed to attend the Madison School for Rural Workers, Madison, Wisconsin.

The date for the opening of the triennial convention was fixed for September 11, 1931, the Friday before the opening of General Convention, closing Tuesday, September 16, in time to attend the quiet hour for the women of the Church.

The next meeting of the National Council is to be held in Philadelphia, October 17-21.

### The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*  
22 W. 48th Street, New York, N. Y.



THROUGH THE DAILY papers the public has become interested in President Hoover's school for the mountain children near his camp in Virginia. Realizing that a library would be needed for this school, the Church Periodical Club in Long Island promptly offered to provide one. Some books have been sent already, and others will follow.

A different way of helping the children in rural districts has been undertaken by another diocesan C. P. C. Through a deaconess working in the mountains it was learned that many children in her neighborhood are unable to attend school because their parents could not pay for the necessary books. This was not a case for cast-off textbooks, as the requirements of the state must be met. In coöperation with the deaconess, the parish branches of the C. P. C. in the Diocese of Pennsylvania are providing for this need. Several groups of children, equipped with the necessary books, have begun school, and other groups will follow as soon as the book money is in hand.

Are any readers of THE SPIRIT OF MISSIONS addicted to correspondence courses,

and have they the papers which they would be willing to pass on? The need for these is made known in this letter:

"I wonder if you could help me procure used correspondence courses. There are several youths here of various original nationalities who are in need of such help. Some of the parents are from various European countries, but the children have been born on this continent. Parents and children bring their troubles to me. The parents say the children are sending them to an early grave. The children say they are kept picking stones, land clearing, etc., and have no chance to make anything of themselves. They want to express themselves, the parents think old fashioned ways are best and try and repress any attempt at self-expression. Some are interested in poultry, another in cartooning and illustrating, another in short-story writing, another in inventing, etc. These children are all clever and natural-born artists. I sometimes think that the centuries of repression behind them are making an effort to balance matters in this way. Perhaps you know of some one who could lend us these courses. We would take care of them and return them or perhaps we could pay for them in art-needlework, lace or some other way. There are no pictures or dance halls or other places of recreation here. Mechanical work with the bare hands has been good enough for the parents. The children use brain and brawn, hence the clash."

Here are two by-products of C. P. C. activities:

A woman in the West, writing thanks for magazines, mentioned that they could not go to church on account of inability to buy the new "numbers" for their old Ford. The price of new license plates was sent promptly, and the donor can picture one more family in church of a Sunday morning.

The other comes from Japan whence a missionary writes, "One day a young painter was here at work and when he saw some of the magazines he asked what I did with the back numbers and asked if he might *buy* some! Of course I gave him some and he went away happy with much material for painting sign boards."



# Who? What? When?

(Not to mention How? Why?  
and Where?)

## THIS ISSUE FROM COVER TO COVER

1. Who is the new Presiding Bishop? p. 295.
2. What is his charge to the Church? pp. 293, 328, 329.
3. Describe the varied activities of the Church's most useful bit of machinery in Alaska. p. 297.
4. What occasion is being commemorated by the building of a new church at Utsunomiya, Japan? p. 302.
5. What major problem was discussed at the recent Conference of Southern Mountain Workers? p. 303.
6. Why should our Church study India? p. 305.
7. What do you know about three of our missionaries who have gone out from the first province? p. 308.
8. What significant movement in the life of China had its inception in Boone College? p. 309.
9. What heartening evidences are there of the growth of the Church in the west? pp. 315, 337.
10. Discuss three aspects of the Church's work in New Mexico. p. 319.
11. What two pieces of work have recently acquired new buildings through grants from the United Thank Offering? pp. 323, 330.
12. What is the outlook for the Church in Honolulu today? p. 333.
13. What is the work of the City Mission? p. 341.
14. Who is the Rev. J. B. Mancebo? p. 342.
15. What significance has the laying of the cornerstone of St. Luke's Hospital for the Japanese Empire? p. 343.
16. Where can I find prayers and intercessions for use on Rogation Sunday? pp. 346, 351.
17. What languages have recently been added to the list of those in which the Bible has been translated? p. 347.
18. When will the young people of the Church have their national Corporate Communion? p. 355.
19. How can we aid the fulfillment of the Advance Work Program? p. 359.
20. How can I be a missionary at home? p. 336.



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### *Notice to Creditors and Claimants.*

Pursuant to an order of the Supreme Court of the State of New York, New York County, entered in the above mentioned proceeding in the office of the Clerk of New York County, on the 18th day of April, 1930, NOTICE IS HEREBY GIVEN to all creditors of and claimants against American Church Missionary Society that they are required to present in writing and in detail their respective accounts and demands to the petitioners at the office of Charles A. Tompkins, one of the petitioners, at No. 281 Fourth Avenue, New York City, New York, on or before the 5th day of June, 1930.

Dated New York, April 21, 1930.

WILLIAM JAY SCHIEFFELIN  
AND OTHERS,  
*Petitioners.*

DAVIES, AUERBACH & CORNELL,  
Attorneys for Petitioners,  
Office and P. O. Address,  
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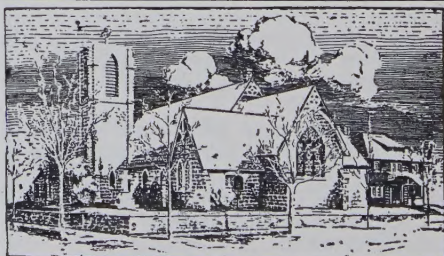
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THE ALASKAN CHURCHMAN (Quarterly, \$1.00), The Rev. Michael J. Kippenbrock, Cordova, Alaska.

THE ANKING NEWSLETTER, (\$1.00), Miss Mildred Capron, Lion Hill, Wuhu, China.

THE HANKOW NEWSLETTER, (\$1.00), Mrs. L. H. Roots, 43 Tungting Road, Hankow, China.

THE SHANGHAI NEWSLETTER, (\$1.00), Bishop's Office, 20 Minghong Road, Shanghai, China.

THE LIBERIAN CHURCHMAN, (50c), Mrs. H. B. Nichols, 189 Washington Street, Bloomfield, New Jersey.

THE DIOCESAN CHRONICLE, (\$2.00), 567 Calle Isaac Peral, Manila, P. I.



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